

# A Beginner's Guide to Fasting



**KISA PUBLICATIONS**

Under the guidance of Moulana Nabi R. Mir (Abidi)







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Layout and Design by Noor Nasrallah.

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Library of Congress Control Number: 2024910607

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San Jose, CA 95134  
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## Dedication

This book is dedicated to the beloved Imām of our time ﷺ. May Allah ﷻ hasten his reappearance and help us to become his true companions.

## Acknowledgments

Prophet Muḥammad ﷺ said: *“On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.”*

[Pāyāndeh, Abūl Qāsim, Nahj al-Faṣāḥah, Saying #3222]

True reward lies with Allah ﷻ, but we would like to sincerely thank Shaykh Ahmad Modarres and Sisters Abeda Khimji, Asma Hyder, Ayman Jagani, Dagny Khazaieli, Fatima Hussain, Noor Nasrallah, Rumina Hashmani, Sabika Mithani, Zehra Abbas, and Zainab Zehra.

May Allah ﷻ bless them in this world and the next.

## Marḥūmīn Dedication

Please recite a Sūrah al-Fātiḥah for the departed souls (*Marḥūmīn*) of the Nasrallah family, especially Marḥūm Sayyid Sahib Nasrallah, Marḥūm Sayyid Zulfiqar Hyder Abidi, and Marḥūmah Sayyidah Thawiya Nasrallah.



# Transliteration Chart

Arabic terms in this booklet have been transliterated according to the following guidelines:\*

|   |                           |
|---|---------------------------|
| ء | a, i, or u (initial form) |
| ء | ' (medial or final form)  |
| ا | a                         |
| ب | b                         |
| ت | t                         |
| ث | th                        |
| ج | j                         |
| ح | h                         |
| خ | kh                        |
| د | d                         |
| ذ | dh                        |
| ر | r                         |
| ز | z                         |
| س | s                         |
| ش | sh                        |

|   |               |
|---|---------------|
| َ | a             |
| ِ | i             |
| ُ | u             |
| ّ | double letter |

|   |    |
|---|----|
| ص | ṣ  |
| ض | ḍ  |
| ط | ṭ  |
| ظ | ẓ  |
| ع | ʿ  |
| غ | gh |
| ف | f  |
| ق | q  |
| ك | k  |
| ل | l  |
| م | m  |
| ن | n  |
| ه | h  |
| و | w  |
| ي | y  |

|           |   |
|-----------|---|
| آ / ا / ئ | ā |
| ي         | ī |
| و         | ū |

\*Please note that due to limitations, the transliteration is not 100% accurate in capturing *tajwid* rules.





# Symbol Usage

Throughout this work, when taking the name of any of the revered personalities in Islamic history, including Allah ﷻ, Prophet Muḥammad ﷺ, his select family members, and religious scholars, we have employed the following Arabic symbols to show the reverence to each of them. As a part of Islamic culture, readers are requested to send the salutations upon these personalities when they read this work.



*All glory belongs to God, the Glorified and Exalted*

Used exclusively for God (Allah ﷻ)



*Mighty and Majestic (is He)*

Used exclusively for God (Allah ﷻ)



*Blessings of Allah be upon him and his immaculate progeny*

Used exclusively for Prophet Muḥammad ﷺ



*Peace be upon him*

Used for one honored male



*Peace be upon all of them*

Used for three or more honored men or women or a combination



*Peace be upon her*

Used for one honored female



*May Allah, the Most High, hasten his noble return*

Used exclusively for Imām al-Mahdi ﷺ



*May his spirit be sanctified*

Used for religious scholars



# Preface

Prophet Muḥammad ﷺ:

***“The best (type) of worship is the study of religion.”***

[Rayshahrī, Muḥammad, *Mizān al-Ḥikmah*, Ḥadīth #2128]

Literature is an influential form of media that often shapes the thoughts and views of an entire generation. Therefore, in order to establish an Islamic foundation for the future generations, there is a dire need for compelling Islamic curriculum and literature. Over the past several years, this need has become increasingly prevalent throughout Islamic centers and schools everywhere. Due to the growing dissonance between parents, children, society, and the teachings of Islam and the Ahlul Bayt ﷺ, this need has become even more pressing. Al-Kisa Foundation, along with its subsidiary, Kisa Publications, was conceived in an effort to help bridge this gap with the guidance of ‘ulamā’ and the help of educators. We would like to make this a communal effort and platform. Therefore, we sincerely welcome constructive feedback and help in any capacity.

The goal of this booklet, *A Beginner’s Guide to Fasting*, is to explore fasting as one of the greatest tools for self-reflection, contemplation, and self-discovery. This book contains four main sections: an introduction to fasting, the month of Ramaḍān, basic rules, and fasting during the rest of the year.

Fasting, a timeless practice deeply rooted in the history of humanity, serves as one of the greatest tools for self-reflection, contemplation, and discovery of oneself. This practice, ingrained in the Muslim ummah and exemplified by the last Messenger of Allah, Prophet Muḥammad ﷺ, has been a steadfast companion from the inception of creation. Allah ﷻ, in the Qur’ān, and the Ahlul Bayt ﷺ, alongside the Noble Prophet ﷺ, have meticulously outlined the guidelines for fasting, ensuring a profound connection to Allah ﷻ and His divine will.

In this fasting guide, we endeavor to present both philosophical insights and practical approaches tailored for beginners, creating a comprehensive resource for a meaningful connection with Allah ﷻ. Emphasizing family values, we strive to bring families together during this sacred practice. The inclusion of pictures and practical tips aligns with the risālah and guidelines derived from the Qur’ān and ḥadīth.

It is imperative to adhere to established Islamic jurisprudence, following instructions without deviating, to prevent any misconceptions. While our guide aligns with mainstream scholars' rulings, differences may exist with individual mujtahids. For nuanced details, consult your mujtahid, and we welcome feedback to correct any errors.

*Ṣawm*, or fasting, serves as a tool to attain God-consciousness—a crash course in self-building and the acquisition of a skill set rooted in God-consciousness. The desired outcome is the application of God-consciousness in our actions, as emphasized in ḥadīth during the day of Eid, symbolizing the completion of the course of *taqwā*. This realization should transform our daily lives, affecting actions, dealings, punctuality, and prayer. The month of Ramaḍān prompts a distinctive approach in dealing with others, encouraging thoughts about the less fortunate and fostering a sense of community and strong family bonds.

Moreover, fasting is not merely a means to avoid hellfire or secure a place in paradise. It is a journey towards an intimate relationship with Allah ﷻ. As the *ḥadīth al-quḍī* states, “*I am the reward of fasting.*” Achieving this high emotional peak during fasting brings us closer to Allah ﷻ, encompassing everything. Every act during fasting, from speaking to looking to sleeping, is considered an act of worship. Fasting, therefore, should manifest the best of akhlāq (moral character) and the inherent nature of humankind.

May Allah ﷻ bless the team that worked on this booklet, particularly Sister Asma Hyder, for her efforts in this project. We hope that you enjoy this booklet and use it as a means to achieve this goal, inshā'Allāh.

We pray to Allah ﷻ to give us the strength and Divine ability (*tawfiq*) to perform our duties and responsibilities, and always turn to Him for all of our needs.

With Du'ās,  
Nabi R. Mir (Abidi)



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# Section 1: Introduction to Fasting

**In the Noble Qur'ān, Allah ﷻ says:**  
*“O you who have faith! Prescribed for you  
is fasting as it was prescribed for those who  
were before you, so that you may be  
God-conscious.”<sup>1</sup>*

<sup>1</sup> Noble Qur'ān, Sūrah al-Baqarah (2), Verse 183



# What is Fasting?

The Arabic word for fasting is ‘*ṣawm*’, which literally means to abstain or restrain from something. In the context of fasting, it entails avoiding certain activities that would otherwise be permissible, such as eating and drinking, from the start of the time of morning (Fajr) prayers until the time of the evening (Maghrib) prayers. Fasting is obligatory during the ninth Islamic month, known as the month of Ramaḍān. Mandatory fasts during this time are referred to as obligatory (*wājib*) fasts. Additionally, fasting can be observed at other times throughout the year.

Fasting is not a new concept in Islam. It is a widespread practice observed in many religions, including Christianity, Judaism, Buddhism, and Hinduism. While the methods and reasons may differ, the general concept of abstaining from certain things to practice patience and spiritually cleanse oneself remains consistent.<sup>2</sup> This demonstrates that the effects and benefits of fasting, as well as abstaining from certain things for a designated period, are not exclusive to Muslims, but are relevant to humanity as a whole.

Throughout history, examples of fasting can be found in the stories of the Prophets ﷺ.



2 Editor, CAI. “Fasting around the World.” *Cultural Awareness*, 27 July 2018, <https://culturalawareness.com/fasting-around-the-world/>

### PROPHET ĀDAM ﷺ:

When Prophet Muḥammad ﷺ was asked why Allah ﷻ made 30 fasts compulsory, he replied:

*“Because the fruit remained in [Prophet Ādam’s] stomach for 30 days. Allah made 30 fasts incumbent on Ādam and his children. But it is His grace that He allowed them to eat before sunrise. Fasting was obligatory on Ādam; therefore, it is compulsory for my people, too.”<sup>3</sup>*

### PROPHET NŪḤ ﷺ (NOAH):

When Prophet Nūḥ ﷺ boarded the ship on the first day of the month of Rajab, he ordered all those who were with him to fast on that day.<sup>4</sup>

### PROPHET MŪSĀ ﷺ (MOSES):

When Prophet Mūsā ﷺ went to receive the Ten Commandments from Allah ﷻ after the deliverance of his people from Pharaoh, Allah instructed Prophet Mūsā ﷺ to journey to a specific location and to observe a fast for 30 days at the foot of the mountain, which he duly fulfilled.<sup>5</sup>

- **In the book of Exodus from the Torah, it talks about Moses fasting, saying:**

*“and he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tablets the words of the covenant, the Ten Commandments.”<sup>6</sup>*

3 ‘Allāmah Majlisī, *Hayat Al-Qulub*, Vol. 1

4 *Hayat Al-Qulub*, Vol. 1

5 *Hayat Al-Qulub*, Vol. 1

6 Old Testament, Exodus 34:28



## PROPHET ʿĪSĀ ﷺ (JESUS):

Prophet ʿĪsā ﷺ told the Banī Isrāʾīl:

*“Fast for thirty days, and then Allah will fulfill whatever you demand.”*

They fasted for 30 days and then told Prophet ʿĪsā ﷺ:

*“If we work for anyone, they give us food to eat. We fasted for thirty days and suffered [from] hunger. Now, pray to Allah so that He may send a tray full of food from the heavens.”*

Soon, the angels brought a *māʾidah* (a table spread with food from Heaven) for them with seven loaves and seven fishes in it. They all ate from it.<sup>7</sup>

- **In the Bible, there is an example of Jesus, saying he was:**  
*“led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was hungry.”<sup>8</sup>*

From these examples, we can observe that fasting was not a novel introduction by Prophet Muḥammad ﷺ, but rather that previous Prophets ﷺ and their followers also practiced fasting in various forms. Having established that fasting is an ancient practice spanning many generations, let’s now delve into what fasting entails for Muslims today.

7 Hayat Al-Qulub, Vol. 1

8 New Testament, Matthew 4:1-2



# Why Should We Fast?

Fasting is one of the Branches of Religion (*Furū' ad-Dīn*), or core acts of worship, in Islam that are obligatory upon every healthy Muslim who has reached the age of responsibility (*bulūgh*). The age of responsibility for girls is 9 lunar years, and for boys is 15 lunar years or earlier (there are also some signs and physical changes that may show, indicating that a boy has reached that age before turning 15 years old).

As with all acts of worship, the main essence and reason for fasting is seeking the pleasure of Allah ﷻ and attaining nearness to Him.

**Sayyidah Fāṭimah ﷺ, daughter of the Noble Prophet ﷺ, has said:**

***“Allah made fasting obligatory in order to reinforce sincere devotion [to Him].”<sup>9</sup>***

9 'Allāmah Majlisī, *Biḥār al-Anwār*, Vol. 96, P. 368, Ḥadīth #4



# What are the Benefits of Fasting?

Of course, we fast because Allah ﷻ has made it obligatory (*wājib*) upon us in His infinite wisdom. However, in recent years, the various benefits of fasting have become more apparent.

Fasting has a wide range of benefits that can improve ourselves, our families, and our communities. While it is challenging to enumerate all the benefits of this great act of worship, below are some benefits that can be gained from fasting.



## SPIRITUAL BENEFITS

Prophet Muḥammad ﷺ said:

*“Fasting kills the [material] longings of the soul and the carnal desires of nature. In fasting lies the revival of the heart, the purgation of the body, the reformation of one’s exterior and interior, the appreciation for [God’s] blessings, kindness to the poor, increased humility, soft-heartedness, and weeping [in repentance for one’s sins], the cord of recourse to God, diminished carnal desire, a lighter burden of sin, and multiplied righteous deeds. The benefits of fasting are beyond enumeration, but that which we have enumerated here suffices him who has a mind and is capable of fasting.”<sup>10</sup>*

From this, it is evident that fasting yields numerous spiritual benefits. Let’s explore how these benefits are attained through fasting.

10 Imām aṣ-Ṣādiq ؑ, *Miṣbāḥ ash-Sharīʿah*, Vol. 1, P. 135





### GOD-CONSCIOUSNESS (TAQWĀ)

As stated in the verse mentioned earlier, fasting is a means for us to remember God, to maintain awareness of Him at all times. In a sermon about pride and arrogance, Imām ‘Ali ؑ mentioned that fasting and other acts were made obligatory on the believers by Allah ﷻ *“in order to give their limbs peacefulness, to cast fear in their eyes, to make their spirits humble, to give their hearts humility, and to remove haughtiness from them.”*<sup>11</sup>

This illustrates that fasting is an act of humility, a state of mind and body in which we realize just how much we need Allah ﷻ. When we overcome our physical needs while fasting, we are reminded that there is a greater being who created us, upon whom we depend for everything, and toward whom we should strive to gain nearness.

### SELF-PURIFICATION

By suppressing our own lowly desires, we redirect our focus towards Allah ﷻ and prioritize self-development and the nurturing of our souls. Fasting is a holistic practice; self-control extends beyond just the body to encompass our manners (*akhlāq*). Thus, fasting becomes a method of self-purification. It is essential to remember to treat others with respect and kindness, refrain from anger, and extend assistance to others, even while fasting.

### STRENGTHENS WILLPOWER

Fasting involves abstaining from certain things, which requires us to actively and consciously resist behaviors that we would typically engage in. By doing so, we refrain from giving in to some of our most basic and intrinsic impulses. This practice serves as a reminder that there is something beyond this world (*dunyā*) and strengthens our spiritual, mental, and emotional self-control.

11 *Nahj al-Balāghah*, Sermon 192



## TRANQUILITY AND PEACE OF HEART

Allah ﷻ says in the Noble Qur’ān: *“Behold! The hearts find rest in Allah’s remembrance!”*<sup>12</sup>

Practicing fasting involves remembering Allah ﷻ from dusk until dawn, which offers tranquility for the distracted soul. Imām Muḥammad al-Bāqir has ﷺ stated: *“The fast and the obligatory pilgrimage (Ḥajj) pacify the heart.”*<sup>13</sup>

The distractions associated with food and other daily activities are limited during fasting, allowing believers to concentrate more on their spiritual health and well-being. While fasting, we are constantly reminded of our submission to the Creator of the world and the virtue of patience and endurance. Through these practices, stressors will have less impact on our minds and souls.

Furthermore, the month of Ramaḍān and fasting provide an opportunity to empathize with the less fortunate, encouraging believers to give generously and help others more than at any other time. Numerous studies suggest that helping others reduces stress and mortality.<sup>14</sup>



## PHYSICAL BENEFITS

In addition to the spiritual effects of fasting, there are numerous physical benefits as well. Fasting for an entire month has been scientifically proven to be one of the most effective cleanses and resets for our bodies. It helps to dispel toxins that may have accumulated over months, while also replenishing and strengthening many of our body’s systems. Prophet Muḥammad ﷺ has stated: *“Fast and you will be healthy.”*<sup>15</sup>

12 Noble Qur’ān, Sūrah ar-Ra’d (13), Verse 28

13 *Al-Amālī*, Vol.1, P. 296.

14 Michael J. Poulin, Stephanie L. Brown, Amanda J. Dillard, Dylan M. Smith, “Giving to Others and the Association Between Stress and Mortality”, *American Journal of Public Health* 103, no. 9 (September 1, 2013): pp. 1649-1655

15 Muḥammadī Rayshahri, *Mizān al-Hikmah*, Ḥadīth #1192



Below are some of the health effects of fasting.



### OVERALL IMPROVEMENT IN HEALTH

Fasting has been associated with short-term reductions in total cholesterol, decreased blood sugar levels, and enhanced metabolism. When coupled with abstaining from overindulgence in sugary or fried foods, fasting can potentially lead to weight loss.

### IMPROVED DIGESTIVE SYSTEM

When we are not fasting, our bodies expend a significant amount of energy digesting the food we consume throughout the day. Fasting allows our bodies to divert this energy towards efficiently breaking down toxins without the added burden of heavy food digestion. Organs involved in the digestion process, including the intestines, stomach, liver, gallbladder, pancreas, and kidneys, have the opportunity to “*repair and restore themselves, clear existing toxins, and clean up the circulating blood,*” thereby contributing to the development of a stronger digestive system.<sup>16</sup>

### IMPROVED BRAIN FUNCTION

Fasting has been shown to enhance brain function and fortify brain structure. It increases the production of a protein called Brain Derived Neurotrophic Factor (BDNF), which facilitates the building of more neurons (brain cells), enabling the brain to operate more efficiently. This delays the onset of decline in both motor skills and spatial memory and restores mental capacity.<sup>17</sup>

### SLOWING AGING PROCESS

Some scientists suggest that fasting may have an impact on a person’s longevity. This is because fasting allows the body to eliminate decaying tissues through hunger and subsequently rebuild new tissues through nutrition.<sup>18</sup>

16 “Scientific Benefits of Fasting during Ramadan.” Aster, <https://www.asterhospitals.in/blogs-events-news/aster-medcity-kochi/scientific-benefits-of-fasting-during-ramadan>

17 Dr. Amber Haque, “Psychological Effects of Fasting.” Gulf Times, May 15th, 2019

18 Al-Balāgh Foundation, *Fasting – A Divine Banquet*

## EMOTIONAL BENEFITS



As we have just discussed, fasting affects our soul, physical body, and emotions, leading to the improvement of our individual self. Here are a couple of examples.

### PRACTICING PATIENCE

As we know, exercising patience (*ṣabr*) is crucial, yet often challenging, particularly when experiencing hunger and thirst. Fasting requires us to exert more effort in practicing patience, thereby aiding us in cultivating patience in all aspects of our lives.

### UNDERSTANDING, EMPATHY, AND MINDFULNESS

Imām Ja'far aṣ-Ṣādiq ؑ has said: “*(By enjoining fasting) Allah wanted to put His creatures on an equal footing by making the rich taste the pain of hunger, so that he may pity the weak and have mercy on the hungry.*”<sup>19</sup>

When we experience hunger and thirst, we can better empathize with those who are less fortunate and live in a constant state of hunger and thirst. This empathy helps us develop an understanding of the value of what we may have that others don't.

### LEARNING COMPASSION

Once we have developed empathy and understanding, we eventually learn to have compassion for others. This compassion enables us to treat others with kindness and respect, regardless of their social and financial status. In his sermon on the last Friday of the month of Sha'bān, Prophet Muḥammad ﷺ said: “*Give alms to the needy and poor, honor your elders, show kindness to the young ones, [and] maintain relations with your blood relatives.*”<sup>20</sup>



## SOCIETAL BENEFITS

Fasting indeed brings numerous benefits to the individual, but it also extends its positive impacts to society as a whole.

19 Fayḍ Kāshānī, *Al-Mahajjat al-Bayḍā'*, Vol. 2, P. 124

20 Shaykh Ṣadūq, *Uyūn Akhbār ar-Riḍā*, Vol. 1, P. 295



## STRENGTHENING COMMUNITY TIES

Fasting in Islam, particularly during the month of Ramaḍān, is an act of worship that involves multiple people, including family and community members. Sharing the experience of fasting and breaking the fast (*iftār*) with family and others in our community strengthens these bonds and fosters a sense of unity within those groups.

Prophet Muhammad ﷺ once said: *“O People! One who provides the evening meal with which a fasting person breaks their fast (iftār) during this month, it will be like one who has freed someone, and his past sins will be forgiven.”* Some individuals expressed their inability to invite those who are fasting. The Prophet ﷺ reassured them, saying: *“Allah gives this reward even if the iftār is a drink of water.”*<sup>21</sup>

## CHARITY

Fasting provides us with a deeper understanding of the struggles faced by those in need, fostering empathy and motivating us to assist them. This empathy encourages us to give back and support those who may not have the same privileges as us. Charity isn't solely an Islamic act that benefits individuals; it also contributes to the improvement of society by ensuring the equitable distribution of Allah's blessings among everyone.

## STRENGTHENING FAMILY BONDS

It is beneficial to gather as a family for the pre-dawn meal (*suhūr*) and the meal to break the fast (*iftār*) during the month of Ramaḍān. In today's society, where family members often have diverse work schedules, the month of Ramaḍān offers a chance for them to synchronize their routines and foster a sense of unity.

When reflecting on these benefits, it is essential to always remember the primary goal of fasting: to attain nearness to Allah ﷻ. Imām Ja'far aṣ-Ṣādiq ؑ has said: *“Verily Allah, Blessed and All-High, says, ‘The fast is solely for Me, and I am its reward.’”*<sup>22</sup>

21 Shaykh Ṣadūq, *Man Lā Yaḥḍuruhū al-Faḡīh*, Vol. 2, P. 134

22 Shaykh Kulaynī, *Al-Kāfi*, Vol. 4, P. 63, Ḥadīth #6



# Section 2: The Month of Ramaḍān

**Prophet Muḥammad ﷺ has said:**

*“O people, indeed the month of Allah  
has approached you with blessings (barakah),  
mercy, and forgiveness.”<sup>1</sup>*

<sup>1</sup> ‘Uyūn Akhbār ar-Riḍā, Vol. 1, P. 295



# When to Fast?

Our five daily *ṣalāh* are obligatory on us all year round. However, for fasting, there is only one month in the year when we are required to fast: the blessed month of Ramaḍān.

The month of Ramaḍān is the ninth month of the Islamic calendar. The Islamic calendar is based on the lunar cycle, meaning it is determined by the phases of the moon. The beginning of each month is marked by the sighting of the new moon. Due to this lunar nature, Islamic months gradually shift through the Gregorian calendar each year. The sighting of the moon for the month of Ramaḍān is a joyous occasion, as it signifies the start of the most auspicious and blessed time of the year.

**In the Noble Qur'ān, Allah ﷻ says:**

***“The month of Ramaḍān is one in which the Qur'ān was sent down as guidance to humankind, with manifest proofs of guidance and the Criterion. So let those of you who witness it fast [in] it.”<sup>2</sup>***

2 Noble Qur'ān, Sūrah al-Baqarah (2), Verse 185

# How to Maximize Benefit during the Month of Ramaḍān

In addition to fasting, there are several other acts that we should focus on during the month of Ramaḍān to maximize its blessings and rewards. One crucial aspect is striving for sincerity (*ikhhlās*) in our words and actions, ensuring that our intentions are pure and solely for the sake of pleasing Allah. Moreover, it is essential to increase our *taqwā*, or God-consciousness, during this sacred month.

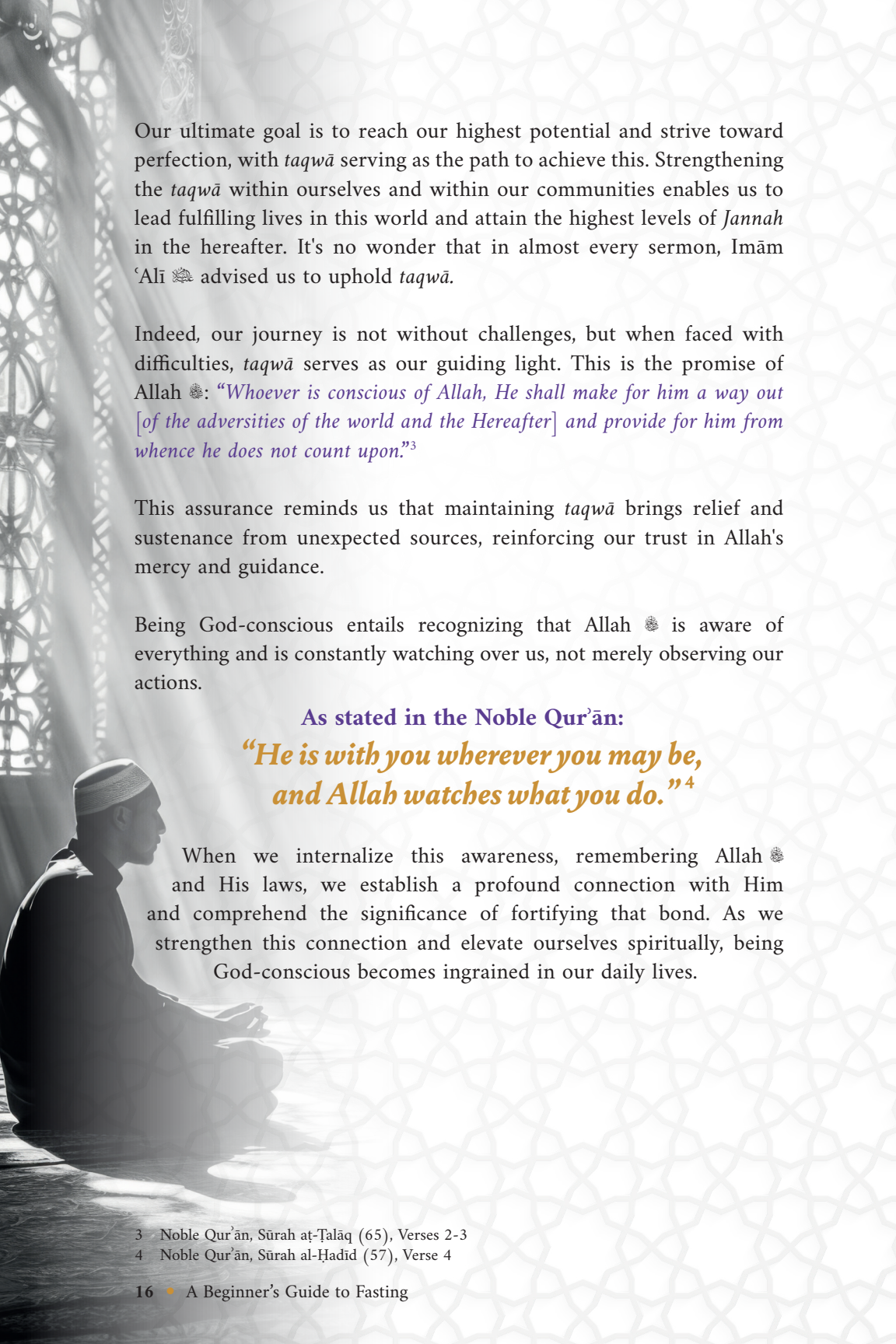
*Taqwā* entails being constantly aware of Allah's presence ﷻ and remembering His commands in every aspect of our lives. It serves as a shield of protection from anything that may harm us in this world or the next. This shield is composed of two fundamental elements: awareness of Allah and fear of His justice. *Taqwā* acts as a compass guiding us towards righteousness and away from sin.

Therefore, the primary goal in the month of Ramaḍān is to attain *taqwā* by deepening our connection with Allah ﷻ, increasing our mindfulness of His presence, and striving to uphold His commands in all aspects of our lives.

In this blessed month, we enroll ourselves in the “University of *Taqwā*,” and the basic requirement for enrollment is *īmān*, or belief. *Īmān* encompasses three essential parts:

1. Submission: Believing in Allah ﷻ as our Creator and acknowledging ourselves as His servants.
2. Fulfilling our basic obligatory acts (*wājibāt*) and abstaining from basic forbidden acts (*muḥarramāt*).
3. Demonstrating dedication, devotion, and commitment to our beliefs.





Our ultimate goal is to reach our highest potential and strive toward perfection, with *taqwā* serving as the path to achieve this. Strengthening the *taqwā* within ourselves and within our communities enables us to lead fulfilling lives in this world and attain the highest levels of *Jannah* in the hereafter. It's no wonder that in almost every sermon, Imām 'Alī ؑ advised us to uphold *taqwā*.

Indeed, our journey is not without challenges, but when faced with difficulties, *taqwā* serves as our guiding light. This is the promise of Allah ﷻ: *"Whoever is conscious of Allah, He shall make for him a way out [of the adversities of the world and the Hereafter] and provide for him from whence he does not count upon."*<sup>3</sup>

This assurance reminds us that maintaining *taqwā* brings relief and sustenance from unexpected sources, reinforcing our trust in Allah's mercy and guidance.

Being God-conscious entails recognizing that Allah ﷻ is aware of everything and is constantly watching over us, not merely observing our actions.

**As stated in the Noble Qur'ān:**

***"He is with you wherever you may be,  
and Allah watches what you do."***<sup>4</sup>

When we internalize this awareness, remembering Allah ﷻ and His laws, we establish a profound connection with Him and comprehend the significance of fortifying that bond. As we strengthen this connection and elevate ourselves spiritually, being God-conscious becomes ingrained in our daily lives.

3 Noble Qur'ān, Sūrah at-Talāq (65), Verses 2-3

4 Noble Qur'ān, Sūrah al-Ḥadid (57), Verse 4

# A Typical Day in the Month of Ramaḍān

A day of fasting begins with *suḥūr*, the morning meal, as discussed in the previous section. After eating, it is recommended to read the *du‘ā’* for *suḥūr*. Subsequently, before the time for Fajr *ṣalāh*, one should make the intention to fast, marking the official start of the fast.

It is highly recommended to make time for spiritual activities in the month of Ramaḍān. One of the many blessings of this month is that the reward for good deeds is multiplied. This means that any good deed performed in this month has extra reward. Some examples of these acts include giving charity, aiding the poor, reciting the Qur’ān, and seeking repentance.

It is good to finish reading the whole Qur’ān during this month. Imām Muḥammad al-Bāqir ؑ has said: *“Everything has a spring [season], and the spring [season] of the Qur’ān is the month of Ramaḍān.”*<sup>5</sup>

Allah ﷻ has said in the Qur’ān: *“This is the Book, there is no doubt in it, which is a guide for the God-conscious.”*<sup>6</sup> We should recite and follow the Noble Qur’ān, as it is our manual for success and guidance, especially during this month. It is also good to learn how to read the Qur’ān and teach others, as Prophet Muḥammad ﷺ has said: *“The best of you are those who learn the Qur’ān and teach it to others.”*<sup>7</sup>

Besides this, there are various *du‘ās*, or supplications, that are recited specifically in the month of Ramaḍān. Here are some recommended *du‘ās* to be recited after the daily *wājib ṣalāh* in this month:

5 *Al-Kaḥf*, Vol. 2, P. 630, Ḥadīth #10

6 Noble Qur’ān, Sūrah al-Baqarah (2), Verse 2

7 Muḥaddith Nūrī, *Mustadrak al-Wasā’il*, Vol. 4, P. 235



## Du‘ā’ 1: Allāhumma Arzuqni

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm*

*I begin, dedicate my action, and seek help with the name of Allah, the All-Kind (general mercy), the All-Merciful (mercy for the believers)*

اللَّهُمَّ ارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ

*Allāhummar zuqni ḥajja baytikal ḥarām*

*O Allah, (please) confer upon me with the grace of pilgrimage to Your Holy House*

فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ

*fī ‘āmī hādhā wa fī kulli ‘ām*

*in this year and every year*

مَا أَبْقَيْتَنِي فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ وَسَعَةٍ رِزْقٍ

*mā abqaytanī fī yusrin minka wa ‘āfiyatin wa sa‘ati rizq*

*as long as You keep me alive, with easiness, good health, and expansive sustenance from You.*

وَلَا تُخْلِنِي مِنْ تِلْكَ الْمَوَاقِفِ الْكَرِيمَةِ

*wa lā tukhlīnī min tilkal mawāqifil karimah*

*Do not deprive me of these noble stations,*

## وَالْمَشَاهِدِ الشَّرِيفَةِ

*wal mashāhidish sharīfah*  
*holy places,*

## وَزِيَارَةِ قَبْرِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ

*wa ziyāratī qabri nabīyyika ṣalawātuka ‘alayhi wa ālihi*  
*and visiting the tomb of Your Prophet — may Your blessings be upon*  
*him and his Household.*

## وَفِي جَمِيعِ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ فَكُنْ لِي

*wa fī jamī‘i ḥawāijid-dunyā wal ākhirati fakun lī*  
*(Please) stand for me in all of my needs for this worldly life and the*  
*Next World.*

## اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي مَا تَقْضِي وَتُقَدِّرُ

*Allāhumma innī as’aluka fī mā taqḍī wa tuqaddir*  
*O Allah, I beseech You regarding that which You decide and determine*

## مِنَ الْأَمْرِ الْمَحْتُومِ فِي لَيْلَةِ الْقَدْرِ

*minal-amril-maḥtūmi fī laylatil-qadr*  
*from the inevitable decisions that You make on the Grand Night*

## مِنَ الْقَضَاءِ الَّذِي لَا يَرُدُّ وَلَا يُبَدِّلُ

*minal-qada’il-ladhī lā yuraddu wa lā yubaddal*  
*decisions that are neither retreated nor altered*



أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ

*an taktubanī min ḥujjāji baytikal-ḥarām*  
*to include me with the pilgrims to Your Holy House*

الْمَبْرُورِ حَجُّهُمْ

*al-mabrūri ḥajjuhum*  
*whose pilgrimage is admitted by You,*

الْمَشْكُورِ سَعْيُهُمْ

*al-mashkūri sa‘yuhum*  
*whose efforts are thankfully accepted by You,*

الْمَغْفُورِ ذُنُوبُهُمْ

*al-maghfūri dhunūbuhum*  
*whose sins are forgiven by You,*

الْمُكَفَّرِ عَنْهُمْ سَيِّئَاتُهُمْ

*al-mukaffari ‘anhum sayyi’ātuḥum*  
*and whose offenses are pardoned by You.*

وَأَجْعَلْ فِي مَا تَقْضِي وَتُقَدِّرُ

*waj‘al fī mā taqḍī wa tuqaddir*  
*Within Your determined decisions,*



أَنْ تُطِيلَ عُمْرِي

*an tuṭīla ‘umri*  
*please decide for me a long life,*

---

وَتُوسِّعَ عَلَيَّ رِزْقِي

*wa tuwassī‘a ‘alayya rizqī*  
*expansive sustenance,*

---

وَتُؤَدِّيَ عَنِّي أَمَانَتِي وَدَيْنِي

*wa tu‘addī ‘annī amānatī wa daynī*  
*and help to fulfill my trusts and settle my debts.*

---

آمِينَ رَبَّ الْعَالَمِينَ

*Āmīn rabbal ‘ālamīn*  
*Respond to me, O Lord of the worlds!*

## Du‘ā’ 2: Yā ‘Alīyyu Yā ‘Azīm

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm*

*I begin, dedicate my action, and seek help with the name of Allah, the All-Kind (general mercy), the All-Merciful (mercy for the believers)*

يَا عَلِيُّ يَا عَظِيمُ

*yā ‘alīyyu yā ‘azīm*

*O the All-High; O the All-Great;*

يَا غَفُورُ يَا رَحِيمُ

*yā ghafūru yā raḥīm*

*O the All-Forgiving; O the All-Merciful*

أَنْتَ الرَّبُّ الْعَظِيمُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ

*anta rabbul ‘azīmul-ladhī laysa kamithlihi shay’*

*You are the All-Great Lord, like Whom there is nothing*

وَهُوَ السَّمِيعُ الْبَصِيرُ

*wa huwas-samī‘ul-baṣīr*

*and He is the All-Hearing, the All-Aware;*



وَهَذَا شَهْرٌ عَظَّمْتَهُ وَكَرَّمْتَهُ

*wa hādhā shahrūn ‘aẓẓamtahu wa karramtahu*  
and this is a month that You have glorified and ennobled,

وَشَرَّفْتَهُ وَفَضَّلْتَهُ عَلَى الشُّهُورِ

*wa sharraftahu wa faḍḍaltahu ‘alash-shuhūr*  
and honored and preferred to the other months,

وَهُوَ الشَّهْرُ الَّذِي فَرَضْتَ صِيَامَهُ عَلَيَّ

*wa huwash-shahrul-ladhī farāḍta ṣiyāmahu ‘alay*  
it is the month that You have made wājib upon me to observe fasting  
in it,

وَهُوَ شَهْرُ رَمَضَانَ

*wa huwa shahrū Ramaḍān*  
it is the month of Ramaḍān

الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ

*alladhi anzalta fī hil-qur’ān*  
during which You revealed the Qur’ān

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ

*‘hudal lin nāsi wa bayyinātīm minal hudā wal furqān*  
as guidance for people and clear proofs on true guidance and  
distinction (between the right and the wrong);



وَجَعَلَتْ فِيهِ لَيْلَةَ الْقَدْرِ

*wa ja'alta fī hi laylatal-qadr  
and You have placed the Night of Qadr in it,*

وَجَعَلَتْهَا خَيْرًا مِنْ أَلْفِ شَهْرٍ

*wa ja'altahā khayram min alfi shahr  
and You have decided it to be more favorable than one thousand  
months*

فِيَا ذَا الْمَنِّ وَلَا يُمْنُ عَلَيْكَ

*fa-yā dhal-manni wa lā yumannu 'alayk  
So, O the Lord of graces; and none can ever do favor to You;*

مَنْ عَلَىٰ بِفَكَائِكَ رَقَبَتِي مِنَ النَّارِ

*munna 'alayya bifakāki raqabatī minan-nār  
Please do me a favor by releasing me from the Fire*

فِي مَنْ تَمُنُّ عَلَيْهِ

*fī man tamunnu 'alayh  
and by including me with those to whom You do this favor,*

وَأَدْخِلْنِي الْجَنَّةَ

*wa adkhilnī jannah*  
*and allow me to enter Paradise;*

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

*bi rahmatika yā arḥamar-rāḥimīn*  
*on account of Your mercy; O the All-Merciful of all those who show*  
*mercy.*



## Du‘ā’ 3: Allāhumma Adkhil ‘Alā

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm*

*I begin, dedicate my action, and seek help with the name of Allah, the All-Kind (general mercy), the All-Merciful (mercy for the believers)*

اللَّهُمَّ ادْخِلْ عَلَى أَهْلِ الْقُبُورِ السُّرُورَ

*Allāhumma adkhil ‘alā ahlil-qubūris-surūr*

*O Allah, (please do) give pleasure to the inhabitants of graves (i.e. the dead).*

اللَّهُمَّ اغْنِ كُلَّ فَقِيرٍ

*Allāhumma aghni kulla faqīr*

*O Allah, (please do) enrich all the poor.*

اللَّهُمَّ أَشْبِعْ كُلَّ جَائِعٍ

*Allāhumma ashbi‘ kulla jā’i‘*

*O Allah, (please do) satisfy all hungry ones.*

اللَّهُمَّ اكْسُ كُلَّ عُرْيَانٍ

*Allāhummak-su kulla ‘uryān*

*O Allah, (please do) provide all the naked with clothes.*



اَللّٰهُمَّ اَقْضِ دَيْنَ كُلِّ مَدِيْنٍ

*Allāhummaq-ḍi dayna kulli madīn*

*O Allah, (please do) help all the debtors settle their debts.*

اَللّٰهُمَّ فَرِّجْ عَن كُلِّ مَكْرُوْبٍ

*Allāhumma farrij ‘an kulli makrūb*

*O Allah, (please do) relieve all the aggrieved ones.*

اَللّٰهُمَّ رُدَّ كُلَّ غَرِيْبٍ

*Allāhumma rudda kulla gharīb*

*O Allah, (please do) help all the strangers to return home.*

اَللّٰهُمَّ فَكِّ كُلِّ اَسِيْرٍ

*Allāhumma fukka kulla asīr*

*O Allah, (please do) release all prisoners.*

اَللّٰهُمَّ اَصْلِحْ كُلَّ فَاْسِدٍ مِّنْ اُمُوْرِ الْمُسْلِمِيْنَ

*Allāhumma aṣliḥ kulla fāsidin-min umūril muslimīn*

*O Allah, (please do) rectify all the Muslims' affairs that are wrong.*

اَللّٰهُمَّ اَشْفِ كُلَّ مَرِيْضٍ

*Allāhum mash-fi kulla marīḍ*

*O Allah, (please do) heal all the ailed ones.*

اَللّٰهُمَّ سُدِّ فَقْرَنَا بِغِنَاكَ

*Allāhumma sudda faqranā bighināk*  
O Allah, (please do) fill our poverty with Your richness.

اَللّٰهُمَّ غَيِّرْ سُوْءَ حَالِنَا بِحُسْنِ حَالِكَ

*Allāhumma ghayyir sū'a ḥālinā biḥusni ḥālik*  
O Allah, (please do) change our state through Your excellent state.

اَللّٰهُمَّ اقْضِ عَنَّا الدَّيْنَ وَاغْنِنَا مِنَ الْفَقْرِ

*Allāhummaq-ḍi 'annād-dayna wa aghninā minal-faqr*  
O Allah, (please do) help us settle our debts and save us from poverty.

اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

*innaka 'alā kulli shay'in qadīr*  
Surely You have power over all things.



The time of opening the fast is a very important time to do *du‘ā*, a time when we can ask Allah ﷻ for anything. Imām ‘Alī ؑ has said: “The prayer of a fasting person at the time of *iftār* will not be rejected.”<sup>8</sup>

When it is the time to open the fast, it is recommended to recite the following *du‘ā*:

## Du‘ā For Opening Fast

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm*

*I begin, dedicate my action, and seek help with the name of Allah, the All-Kind (general mercy), the All-Merciful (mercy for the believers)*

اللَّهُمَّ لَكَ صُمْتُ

*Allāhumma laka ṣumtu*

*O my Allah, for You, I fast,*

وَعَلَى رِزْقِكَ أَفْطَرْتُ

*wa ‘alā rizqika aftaru*

*and with the food You give me I break the fast,*

وَعَلَيْكَ تَوَكَّلْتُ

*wa ‘alayka tawakkaltu*

*and I rely on You.*



The month of Ramaḍān presents a significant opportunity to fortify our familial and communal ties. One way to achieve this is by engaging in programs at the masjid or community center. This includes participating in daily Qurʾān recitations, attending lectures, joining in congregational (*jamāʿah*) evening prayers, and opening the fast together. These nightly gatherings serve as a splendid occasion to foster and reinforce the unique bonds of brotherhood and sisterhood that accompany this holy and sacred month.

While participating in these nightly programs, it is commendable to volunteer and serve others. This presents an excellent opportunity to cultivate selflessness and overcome selfishness through acts of service. Serving those who are fasting carries significant rewards and provides a means to practice good manners and patience. By engaging in such acts, we improve our character and gain abundant *thawāb*, or rewards.

It is important to strive toward *taqwā* as a community, fostering an environment characterized by good manners and justice. This communal effort is particularly beneficial for individuals who may feel isolated and seek connection with others.



# Special Events During the Month of Ramaḍān

While the entire month of Ramaḍān holds significance, there are several noteworthy events that occur during this blessed time:

## DEATH OF ḤAḌRAT ABŪ ṬĀLIB

In the year 619 AD, one year before the migration (*hijrah*) of the Noble Prophet ﷺ to Medina, a boycott was imposed on the tribe of Banū Ḥāshim and the Muslims. This boycott meant that no one would engage in business with members of the Prophet's tribe. Consequently, the Banū Ḥāshim faced economic hardship and were compelled to reside in an area outside the city. It was during this time that Ḥaḍrat Abū Ṭālib, the uncle of the Noble Prophet ﷺ and the father of Imām 'Alī ؑ, passed away. Tradition holds that his demise occurred on the 8th of the month of Ramaḍān.

## DEATH OF LADY KHADĪJAH

In the same year as Abū Ṭālib, on the 10th of the month of Ramaḍān, Lady Khadījah the wife of the Noble Prophet ﷺ, passed away. This year came to be known as *Āmul Ḥuzn*, the year of sorrow, as the Noble Prophet ﷺ experienced the loss of two very dear individuals.

## BIRTH OF IMĀM ḤASAN ؑ

On the 15th of the month of Ramaḍān is the *wilādah*, or birthday, of our second Imām, Imām Ḥasan ؑ. He was the son of Imām 'Alī ؑ and Lady Fāṭimah ؑ, the daughter of the Noble Prophet ﷺ.



## MARTYRDOM OF IMĀM ‘ALĪ ﷺ

On the night of the 19th of Ramaḍān, while leading the Fajr *ṣalāh* in Masjid al-Kūfah, our first Imām, Imām ‘Alī ﷺ, was struck with a poisoned sword by a man named Abdul Rahmān ibn Muljam. On the 21st of the month of Ramaḍān, we commemorate his *shahādah*, or martyrdom.

## LAYLATUL QADR (THE NIGHT OF ORDAINMENT)

The Night of Qadr falls within the month of Ramaḍān, although the exact date is not specified. This night is considered to be better than one thousand months of worship and commemorates the revelation of the Noble Qur’ān to Prophet Muḥammad ﷺ. According to tradition, there are three nights in the last 10 days of Ramaḍān that are most likely to be the Night of Qadr: the 19th, 21st, and 23rd of Ramaḍān. On these nights, it is highly recommended to stay up all night engaging in various acts of *‘ibādah*, or worship. Some of the *a‘māl*, or actions, performed on these nights include recitation of the Qur’ān, offering the 100-unit *ṣalāh*, and seeking knowledge. It is also recommended to recite Du‘ā’ Jawshan al-Kabīr and Du‘ā’ Abū Ḥamzah ath-Thumālī, which are two special supplications for the month of Ramaḍān.

One of the recommended acts of worship to do on these nights is to recite the 97th chapter of the Noble Qur’ān, Sūrah al-Qadr.



## Sūrah al-Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm*

*I begin, dedicate my action, and seek help with the name of Allah, the All-Kind (general mercy), the All-Merciful (mercy for the believers)*

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

*Innā anzalnāhu fī laylatil qadr*

*Certainly we sent it (the Qur'ān) down in the Night of Ordainment.*

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

*Wa mā adrāka mā laylatul qadr*

*And what will make you comprehend what the Night of Ordainment is?*

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

*Laylatul qadri khayrum-min alfi shahr*

*The Night of Ordainment is better than a thousand months.*

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ

*Tanazzalul malā'ikatu war-rūḥu fihā bi idhni rabbihim min kulli amr*

*In it, the angels and the Spirit descend, by the leave of their Lord, with every command.*

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

*Salāmun hiya ḥattā maṭla' il-fajr*

*It is peaceful until the rising of the dawn.*

# Eidul Fiṭr

The month of Ramaḍān concludes with the sighting of the new moon of the next Islamic month, Shawwāl. This day, the first of Shawwāl, is known as Eidul Fiṭr.

Throughout the month of Ramaḍān, we exert ourselves in the way of Allah ﷻ, striving to elevate our ranks in anticipation of receiving our rewards on the day of Eidul Fiṭr.

Fasting is forbidden on this day, so it is important to watch for the moon's sighting to determine if it is indeed Eid. Eidul Fiṭr is a day of celebration, akin to the culmination of self-improvement efforts. It involves performing Eid prayers, spending time with family, expressing gratitude, giving charity, and more. Children receive money or sweets, and some individuals exchange gifts as part of the festivities.

In addition to the festivities, there are some special acts of worship that should be performed on this day. Firstly, it is recommended to perform *ghusl* with the intention of Eidul Fiṭr. Then comes the Eid prayer, which is typically offered in the morning, before the *Zuhr* prayers. It is performed in *jamā'ah*, although during the period of occultation, it can be offered individually. Presently, this *ṣalāh* is considered *mustaḥab*, or highly recommended, but after the reappearance of the 12th Imām عجل الله تعالی فرجه الشریف, it will become *wājib*.

Another very important act done on this Eid is giving a special kind of *zakāh*, or charity, called *Zakātul Fiṭr*, or *fiṭrah*. This *zakāh* should be paid on behalf of every person in the family, including infants, by the head of the household, the *walī* (husband, father, etc). The amount of *fiṭrah* given is around 3 kg (6.7 lb) of staple food per head, or an equivalent amount. The best time to give *fiṭrah* is before *Ṣalātul Eid*, and it should not be delayed until *Zuhr ṣalāh* on the day of Eid.



## Frequently asked questions regarding *fiṭrah*

**Q:** Can *fiṭrah* be given during the month of Ramaḍān?

**A:** Yes, but you have to do the intention of giving loan (*qarḍ*) and convert the intention to *fiṭrah* on the eve of Eid.

**Q:** Is it permissible to delay the *fiṭrah* for after Eid?

**A:** No, it is *ḥarām* unless permitted by *marjaʿ* or his representative.

**Q:** If the *fiṭrah* was not given for some reason then what should someone do?

**A:** If *fiṭrah* was not given on time, one should give it to the needy people as soon as possible, with the intention of *qaḍāʿ*.

**Q:** Should the person to whom *fiṭrah* is given be informed that it is *fiṭrah*?

**A:** It is not necessary to tell him.

**Q:** Can the *fiṭrah* be sent to people out of town?

**A:** As obligatory precaution, it can not, as long as deserving Shīʿah Muslims are available in your town of residence. Refer to your *marjaʿ*.

**Q:** What if someone cannot afford *Zakātul Fiṭr*?

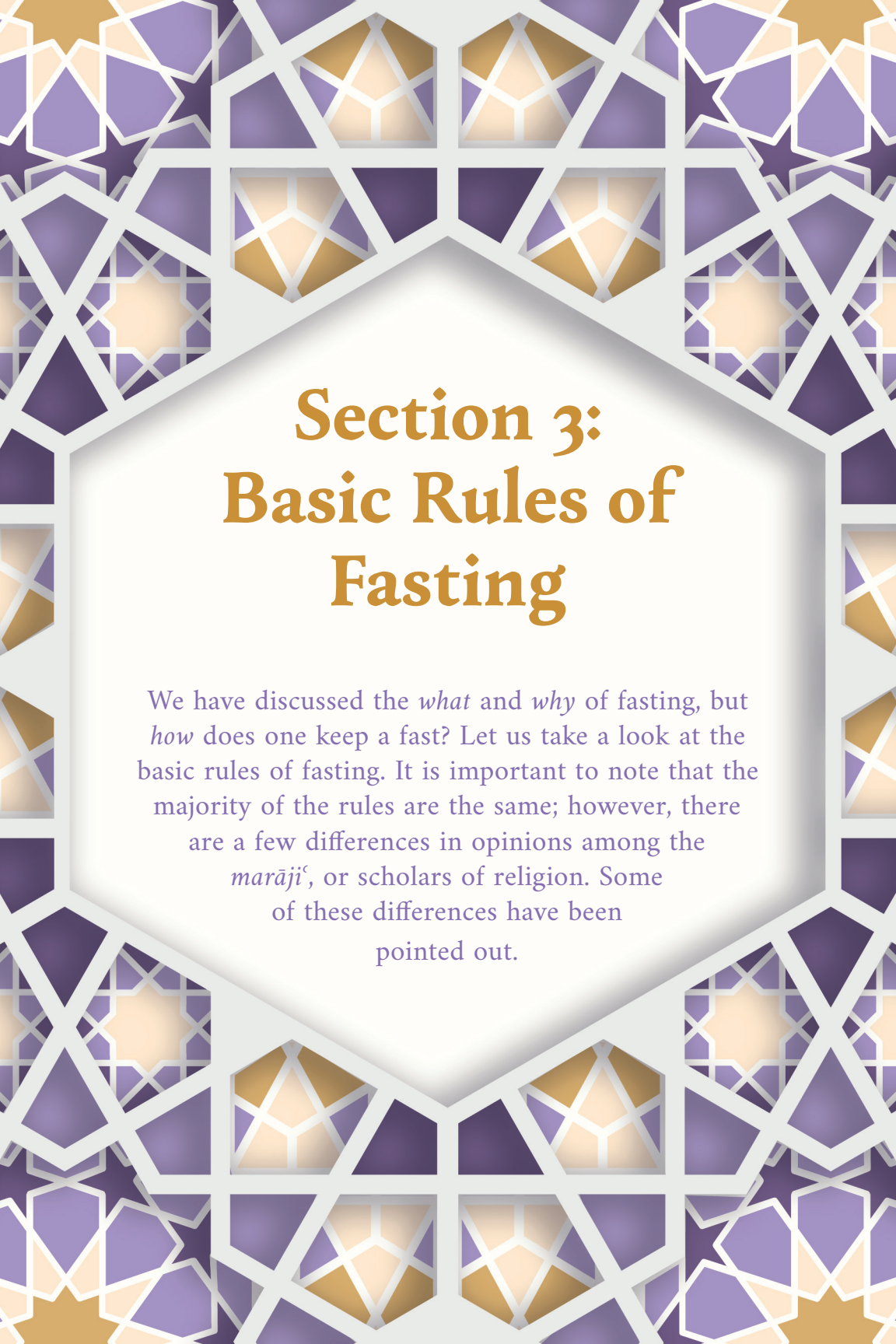
**A:** They are not required to give anything.

**Q:** Who is considered poor and eligible to receive *Zakātul Fiṭr*?

**A:** A person can receive *fiṭrah* if they cannot meet his and his family's living expenses for one year, and does not have an occupation by which he can meet his and his family's expenses for one year.







## Section 3: Basic Rules of Fasting

We have discussed the *what* and *why* of fasting, but *how* does one keep a fast? Let us take a look at the basic rules of fasting. It is important to note that the majority of the rules are the same; however, there are a few differences in opinions among the *marājiʿ*, or scholars of religion. Some of these differences have been pointed out.

# How to Fast?

Many acts of worship have specific rules and conditions that should be followed to be correctly practiced, and fasting similarly has certain rules.

## NIYYAH

*Niyyah* is our intention; it includes being conscious of **what** we are doing and **why** we are doing it, which is to attain nearness to Allah ﷻ.

| TYPE OF FAST                                                                                                                                                                                              | WHEN TO MAKE OUR INTENTION                                                                                                                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| <b><i>Wājib fast in the month of Ramaḍān</i></b>                                                                                                                                                          | When we wake up for the morning meal; according to some scholars, it can also be done at the beginning of the month for the entire month. |
| <b><i>Wājib qaḍā' fast</i></b><br>( <i>Qaḍā'</i> means 'late' [make-up]. These are mandatory fasts from previous months of Ramaḍān that were missed due to illness, travel, or other acceptable reasons.) | Anytime before the time of Zuhur prayer, as long as nothing has been done after Fajr that would invalidate the fast.                      |
| <b><i>Mustahab fast</i></b><br>(Recommended fasts that are optional throughout the year, outside of the month of Ramaḍān.)                                                                                | Anytime before the time of Maghrib prayer, as long as nothing has been done after Fajr that would invalidate the fast.                    |



## TIMINGS

We begin our fast in the early hours of the morning, before dawn. The morning meal we eat before our fast begins is called *suhūr*. We must stop eating and drinking when it is time for the fast to begin, which is at the time of Fajr prayer, just before dawn. We open our fast about 10 to 15 minutes after sunset, when it is time for Maghrib prayer. The meal we eat to open our fast is called *iftār*.

These timings can be determined by the local timings of where we live. However, we must also take precaution, or *iḥtiyāt*, when we are beginning and ending our fast. It is recommended to stop eating around 10 minutes before the time for Fajr prayer (*imsāk*). This is to ensure that we are not eating or drinking at the time of Fajr, when the fast has begun. Taking these precautions guarantees that we are fasting at the correct time.

## WHAT TO EAT FOR SUHŪR

Eating healthy foods before our fast begins can help us by giving a sufficient amount of energy during the day when we cannot eat. For *suhūr*, it is recommended to eat foods with carbohydrates (rice and bread), whole grains, and fruits and vegetables, which are high in fiber and will leave you feeling fuller throughout the day.<sup>1</sup> One food that is good to eat for *suhūr* is yogurt, as it helps lessen thirst.



1 Azmi, Dr. Ahmad Najib. "Fasting for Those with Digestive Issues | New Straits Times." *New Straits Times*, 2 May 2021, <https://www.nst.com.my/lifestyle/heal/2021/05/687133/fasting-those-digestive-issues>.

## Importance of sūḥūr based on ḥadīth from Prophet Muḥammad ﷺ:

*Sūḥūr is a blessing, and my ummah does not neglect eating  
at sūḥūr, even if it is a dry, rotten, date.<sup>2</sup>*

*Seek strength for fasting during the day by eating sūḥūr  
and by taking a short nap during the day (qaylūlah) to stay  
awake at night for worship.<sup>3</sup>*

*God Almighty and His angels send greetings to those who  
seek forgiveness at dawn and eat sūḥūr, so each one of you  
should eat sūḥūr, even if it is a sip of water.<sup>4</sup>*

*How wonderful are dates for the sūḥūr of a believer.<sup>5</sup>*

### WHAT TO EAT FOR IFTĀR

We can open our fast with anything for ifṭār, but it is *mustaḥab* to start with dates.<sup>6</sup> Dates are a good source of vitamins and fiber; just one or two dates can provide the energy needed after a day of fasting. Prophet Muḥammad ﷺ has said that whoever breaks their fast with a date, their reward of one prayer (ṣalāh) will multiply to 400 prayers.<sup>7</sup> The next best way to open fast is with warm water. Imām Ja‘far aṣ-Ṣādiq ؑ has said: “*Breaking your fast with water cleans the sins of the heart.*”<sup>8</sup>

2 Shaykh Ṣadūq, *Man lā Yaḥḍuruḥu al-Faḥīh*, Vol. 2, P. 135.

3 *Man lā Yaḥḍuruḥu al-Faḥīh*, Vol. 2, P. 136.

4 *Man lā Yaḥḍuruḥu al-Faḥīh*, Vol. 2, P. 136.

5 Muḥaddith Nūrī, *Mustadrak a-Wasā'il*, Vol. 7, P. 358.

6 *Al-Kāfi*, Vol. 4, P. 153, Ḥadīth 4.

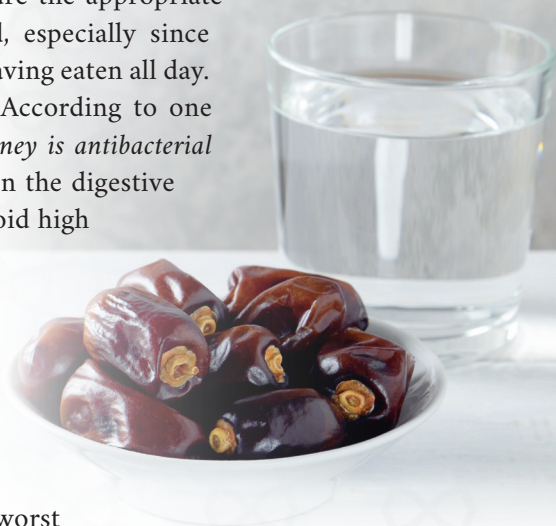
7 *Bihār al-Anwār*, Vol. 95, P. 12.

8 *Al-Kāfi*, Vol. 4, Ch. 66, Ḥadīth #71.



In addition to dates, it is beneficial to eat whole foods, such as fruits and vegetables, for *iftār* to ensure the appropriate vitamins and minerals are consumed, especially since there might be a deficiency from not having eaten all day. Another good thing to eat is honey. According to one study, “*the most well known effect of honey is antibacterial activity,*” which includes any bacteria in the digestive system.<sup>9</sup> Overall, it is also better to avoid high consumption of sugar and oily foods.

Often, people struggle with overeating and wasting food after fasting, as it can be difficult to control ourselves when we are hungry. Wasting food is *ḥarām*, or forbidden, and is considered one the worst acts of *isrāf*, which means excessiveness, immoderation, or extravagance. If we fill our plates with only what we need and finish all of our food, we can avoid these two sins, *inshā’Allāh*.



9 Eteraf-Oskouei, Tahereh, and Moslem Najafi. “Traditional and modern uses of natural honey in human diseases: a review.” *Iranian journal of basic medical sciences* Vol. 16,6 (2013): 731-42.



# What to Eat for Iftār Based on Ḥadīth

Prophet Muḥammad ﷺ:

*“The best thing to start your iftār with is raisins or something sweet.”<sup>10</sup>*

Imām aṣ-Ṣādiq ؑ:

*“The first thing Prophet Muḥammad ﷺ would have for iftār was seasonal dates, either fresh ripe dates or dry dates.”<sup>11</sup>*

Prophet Muḥammad ﷺ:

*“Whoever begins their iftār with a ḥalāl date, their prayers will be rewarded four hundred fold.”<sup>12</sup>*

Imām al-Bāqir ؑ:

*“In the absence of something sweet, the Prophet would begin his iftār with water.”<sup>13</sup>*

10 *Biḥār al-Anwār*, P. 296, Ḥadīth # 62.

11 *Al-Kāfī*, Vol. 4, P. 153, Ḥadīth #6.

12 *Syed Ibn Ṭawūs, Al-Iqbāl*, Vol. 1, P. 242.

13 *Al-Kāfī*, Vol. 4, P. 152, Ḥadīth #1.

**Imām aṣ-Ṣādiq ؑ:**

*“Whenever the Prophet of God broke his fast, he would start with ḥalwa<sup>14</sup>, and if he could not find it, he would break his fast with sweets or a few dates, and if these were not available, he would break his fast with lukewarm water and say: ‘It cleans the stomach and liver; it makes the mouth smell good and strengthens the teeth; it strengthens the blackness of the eyes and makes the pupils of the eyes full of light; and it cleanses the sins and calms the emotions and the dominant bile and the phlegm. It stops and calms the heat of the stomach and takes away headaches.’”<sup>15</sup>*

**Imām al-Bāqir ؑ:**

*“Amīrul Mu’minīn liked to begin his ifṭār with milk.”<sup>16</sup>*

**Imām aṣ-Ṣādiq ؑ:**

*“Starting one’s ifṭār with water cleanses the diseases of the heart.”<sup>17</sup>*

14 Sweet or dessert.

15 *Al-Kāfī*, Vol. 4, P. 153, Ḥadīth #4.

16 Shaykh Ṭūsī, *Tahdhīb al-Aḥkām*, Vol. 4, P. 199, Ḥadīth #574.

17 *Al-Kāfī*, Vol. 4, P. 152, Ḥadīth #3.

# What Invalidates a Fast?

There are certain acts that nullify a fast and make it void or *bāṭil*.

## EATING AND DRINKING

✕

Eating or drinking anything intentionally before it is time to open the fast will break the fast and make it void. One may break the fast early for a health reason, but if the fast is mandatory (*wājib*), they will have to make up the fast later on. When these missed fasts are made up, they are known as late (*qadā'*).

## ASCRIBING FALSE THINGS TO ALLAH ﷻ, PROPHET MUḤAMMAD ﷺ, AND THE 12 IMĀMS ﷺ

✕

If a fasting person intentionally ascribes something false to Allah ﷻ, Prophet Muḥammad ﷺ, or the 12 Imāms ﷺ – whether he does this verbally, in writing, or by making a sign and suchlike – and even if he immediately says “I have lied,” or he repents, then based on obligatory precaution,<sup>18</sup> his fast is void.

## INHALING THICK DUST OR SMOKE

✕

If a fasting person intentionally inhales thick dust, smoke, or something similar, meaning it is felt in their throat, then their fast is void based on obligatory precaution.

18 Obligatory precaution, or *iḥtiyāt wājib*, is a care or safety measure that one must have or take.



|   |                                                                                                                                                                                                                                                                                               |
|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ✕ | <p><b>IMMERSING ONE’S HEAD UNDER WATER</b></p> <p>According to some rulings, intentionally immersing one’s head in water while fasting makes the fast void. Other rulings say that it is just strongly discouraged in Islam (<i>makrūh</i>), but doesn’t make the fast void.<sup>19</sup></p> |
| ✕ | <p><b>VOMITING INTENTIONALLY</b></p> <p>Vomiting on purpose makes the fast void. If a person vomits unintentionally, their fast is not void. Some rulings require a person to try and stop the vomiting if they can, but other rulings do not.<sup>20</sup></p>                               |
| ✕ | <p><b>INTERCOURSE</b></p>                                                                                                                                                                                                                                                                     |
| ✕ | <p><b>USING LIQUID ENEMA</b></p>                                                                                                                                                                                                                                                              |
| ✕ | <p><b>MASTURBATION (ALWAYS ḤARĀM)</b></p>                                                                                                                                                                                                                                                     |

There are also some spiritual violations of fasting, or anything that keeps the fast from acceptance and reaching its ultimate purpose (closeness to Allah ﷻ). These actions have a negative effect on our soul, and can weaken our spiritual connection and focus. This includes any major sin such as lying, backbiting, and looking at *ḥarām* (forbidden things). We should avoid doing these things all of the time, for the same reason, but especially while we are fasting, since it is supposed to be a time and opportunity to become closer to Allah ﷻ.

19 There is a difference in opinion, refer to your *marja’*.

20 There is a difference in opinion, refer to your *marja’*.

# What if Someone Cannot Fast?

In the Noble Qur'ān, it says:

*“Fast a (fixed) number of days, but should any of you be sick or on a journey, (he should complete) the number of days (he had missed). Those who find it hard to fast shall be liable to atonement by feeding a needy person. Should anyone do good of his own accord, that is better for him, and to fast is better for you, should you know.”*<sup>21</sup>

Sometimes, certain situations or circumstances occur in which a person is not able to fast. There are many different factors that are involved for these rules, and many of these exceptions depend on how the person feels. Here, we will discuss just the basic idea of what a person must do in these situations.

## FEELING ILL

In general, if a person is sick, they should still try to fast, and only miss the fast if fasting is intolerable and harmful to their health. This applies to both short-term illnesses, such as fever, severe cold, or infection, and long-term illnesses, such as diabetes.

21 Noble Qur'ān, Sūrah al-Baqarah (2), Verse 184

- If those who have a short-term illness find fasting to be unbearable and harmful, they do not have to fast, but are required to make up for the fasts missed.
- If a person suffers from a long-term illness that lasts from one month of Ramaḍān to the next and they find that fasting is unbearable and harmful, they do not have to fast and are not required to make up for the fasts missed, but they have to give *fidyah*, or compensation.
- Insulin and other injections: Taking an injection, including insulin, does not invalidate a fast.
- Medication: If a fasting person has to take medication through the mouth, then their fast is void, and they must make up the fast later. Other medications, which are not swallowed, such as eye drops, ear drops, nasal drops,<sup>22</sup> and IVs are valid.

22 There is a difference in opinion on whether or not it reaches the throat, refer to your *marja'*



TRAVELING

The rules of fasting while traveling depend on what time of day you are leaving from your current location, how far you are traveling, and for how long.

*Maṣāfat Sharʿī* is the distance of 8 *farsakh* (approximately 44 km or 27 miles) return journey past the *Ḥadd al-Tarakkhūṣ*.<sup>23</sup>

| TRAVELING BEYOND<br><i>MAṢĀFAT SHARʿĪ</i>    | FAST<br>NORMALLY | MAKE UP FAST    |
|----------------------------------------------|------------------|-----------------|
| Before Ṣuḥr (afternoon) prayer <sup>24</sup> |                  | ✓ <sup>25</sup> |
| After Ṣuḥr prayer                            | ✓                |                 |
| Duration of stay is less than 10 days        |                  | ✓               |
| Duration of stay is more than 10 days        | ✓                |                 |
| Frequent traveler                            | ✓                |                 |

- 23
- The boundary of the area that you live in that is determined by the general population; can be a city or cluster of cities.
- 24
- Unless the traveler reaches his home town or a place where he intends to stay for 10 days or more, before Ṣuḥr
- 25
- Note:** one cannot eat until they have actually traveled past the boundary of *Ḥadd al-Tarakkhūṣ* when their *ṣalāh* would also become shortened (*qasr*).

**FASTING RULES FOR WOMEN**

**Pregnant women:**

If fasting is harmless for a pregnant mother and the child, then it's *wājib* (obligatory) for her to fast. If the pregnant mother fears or feels that any harm may come to her or her child due to fasting, then she doesn't have to fast.

This fear should be based on sound logic and reason, which can include her own intuition, experimenting with how she feels after a few hours of not eating, her doctor's insight, etc.



| MARJA <sup>c</sup>    | 1ST - 7TH MONTHS<br>OF PREGNANCY |        | 8TH - 9TH MONTHS<br>OF PREGNANCY |        |
|-----------------------|----------------------------------|--------|----------------------------------|--------|
|                       | Make up fast                     | Fidyah | Make up fast                     | Fidyah |
| Āyatullāh<br>Sistānī  | ✓                                | ✗      | ✓                                | ✓      |
| Āyatullah<br>Khamenei | ✓                                | ✓      | ✓                                | ✓      |

**TYPES OF BLEEDING SEEN BY WOMEN**

There are different kinds of bleeding that women will experience in their life. During these times, there are specific rules of fasting women should follow.

| TYPES OF BLEEDING                    | DEFINITION                                                                                    | FAST? | MAKE UP FAST LATER? |
|--------------------------------------|-----------------------------------------------------------------------------------------------|-------|---------------------|
| Menstruation<br>( <i>ḥayḍ</i> )      | Bleeding that women experience every month.                                                   | ✗     | ✓                   |
| Postpartum Bleeding ( <i>nifās</i> ) | Bleeding that women experience after childbirth. Islamically, it lasts a maximum of ten days. | ✗     | ✓                   |
| <i>Istiḥāḍah</i>                     | Bleeding that is not <i>ḥayḍ</i> , <i>nifās</i> , or a wound.                                 | ✓     | ✗                   |



## BECOMING RITUALLY PURE

There are times when a person is required to do *ghusl*, a special kind of washing that makes one ritually pure, such as for *janābah*, menstruation (*ḥayḍ*), or postpartum bleeding (*nifās*). If a person has to fast, such as in the month of Ramaḍān, then they should make sure they perform that *ghusl* before the time of the fast (Fajr prayer) sets in (*imsāk* recommended).

- If a person in the state of *janābah* intentionally does not perform *ghusl*, then they must fast on that day with the intention of *māfi al-dhimmah*<sup>26</sup>, but they still have to make up the fast later, and also give *kaffārah*.<sup>27</sup>
- If a person in the state of *janābah* sleeps through the time to do *ghusl*, they must still fast on that day, and make up the fast later as well. However, they do not need to give *kaffārah*.
- If a woman's *ḥayḍ* starts anytime between *Fajr* and *Maghrib*, her fast is void and she must make up the fast of that day.
- If a woman's *ḥayḍ* or *nifās* stops near the time of morning prayers in the month of Ramaḍān, but she does not have time to perform *ghusl* or *tayammum*, her fast will be valid if she is under the *taqlid* of Āyatullah Sistani. If she is under the *taqlid* of Āyatullah Khamenei, she will have to do *ghusl* in order for her fast to be accepted. And she will have to make up the fast.
- If a woman's *ḥayḍ* or *nifās* stops after the time of morning prayers, she cannot fast on that day.

<sup>26</sup> *Māfi al-dhimmah* means 'whatever any responsibility is'.

<sup>27</sup> As it is not known whether it is a fast of *qada'* or of punishment, they must keep it with the intention of *māfi al-dhimmah*, not with the intention of *qada'*. This applies only to the fasts in the month of Ramaḍān.



# Making Up a Fast

In order to better understand the rules mentioned above, let us learn the terminology associated with those rules, and the conditions that apply.

## **QADĀ' (MISSED) FAST**

The make up fast that must be done later if a person is not able to fast at that time. These missed fasts must be completed before the next year's month of Ramaḍān. They can be kept any time throughout the year, with the exception of a few days of the year when fasting is not allowed.

## **FIDYAH (COMPENSATION), ALSO KNOWN AS KAFFĀRAH TA'KHĪR (DELAYED KAFFĀRAH)**

*Fidyah* is a compensation that a person sometimes has to pay when they miss a fast. It is made up of roughly 750 grams of a staple produce, like wheat, rice, or lentils, that is distributed to the needy. The *fidyah* must be given to a needy Shī'ah. One *fidyah* must be paid for each *qadā'* fast that was not made up deliberately before the following month of Ramaḍān.

## **KAFFĀRAH (FINE), ALSO KNOWN AS KAFFĀRAH 'AMD (INTENTIONAL KAFFĀRAH)**

A penalty that a person must give if they have intentionally missed or broken a fast for no valid reason. It is similar to *fidyah* in that the same items should be given, and that the needy person should meet the same requirements. However, the amount given in *kaffārah* is more: feeding 60 poor people till they are full (or give them the *fidyah* amount which is roughly 750 grams of staple food) or fasting 60 days for each fast that was broken or void. It is a great sin to break one's fast for no valid reason.



It is important to note that the conditions and rules for *qaḍā'*, *fidyah*, and *kaffārah* have not been discussed in detail, since they depend on specific situations. It is important to refer to the Islamic laws of whichever *marja'* you follow, and to act according to their rulings, which can be found either in print or online. However, one can contact their local masjid, center, or organization to help determine who to give the *fidyah* or *kaffārah* to, and how to give it based on the specific criteria.





## Some Commonly Asked Questions

**Q:** Can we brush our teeth during a fast? If so, how?

**A:** Brushing the teeth with toothpaste does not invalidate the fast as long as the person does not swallow the saliva that has mixed with the toothpaste. However, the lingering flavor or taste of the paste that mixes with the saliva does not affect the fast.

**Q:** Can I go to the dentist while fasting?

**A:** Yes, going to the dentist while fasting is permissible, just make sure not to swallow any of the water, blood, or liquid sprayed in the mouth.

**Q:** Can I use my asthma spray while fasting?

**A:** Yes, asthma spray can be used while fasting.

**Q:** Is it necessary to perform last year's *qaḍā'* fast before the beginning of this year's month of Ramaḍān or can I do it later?

**A:** It is necessary to observe the *qaḍā'* of the previous year's fast before the next month of Ramaḍān. If you have not done so, you should observe the *qaḍā'* in the following year(s), and you should also give *kaffārah* of 750 grams of staple food for each day to the poor. If the *qaḍā'* is delayed again in the following years, the *kaffārah* is not repeated.

**Q:** What is the Islamic law about someone who cannot fast due to old age?

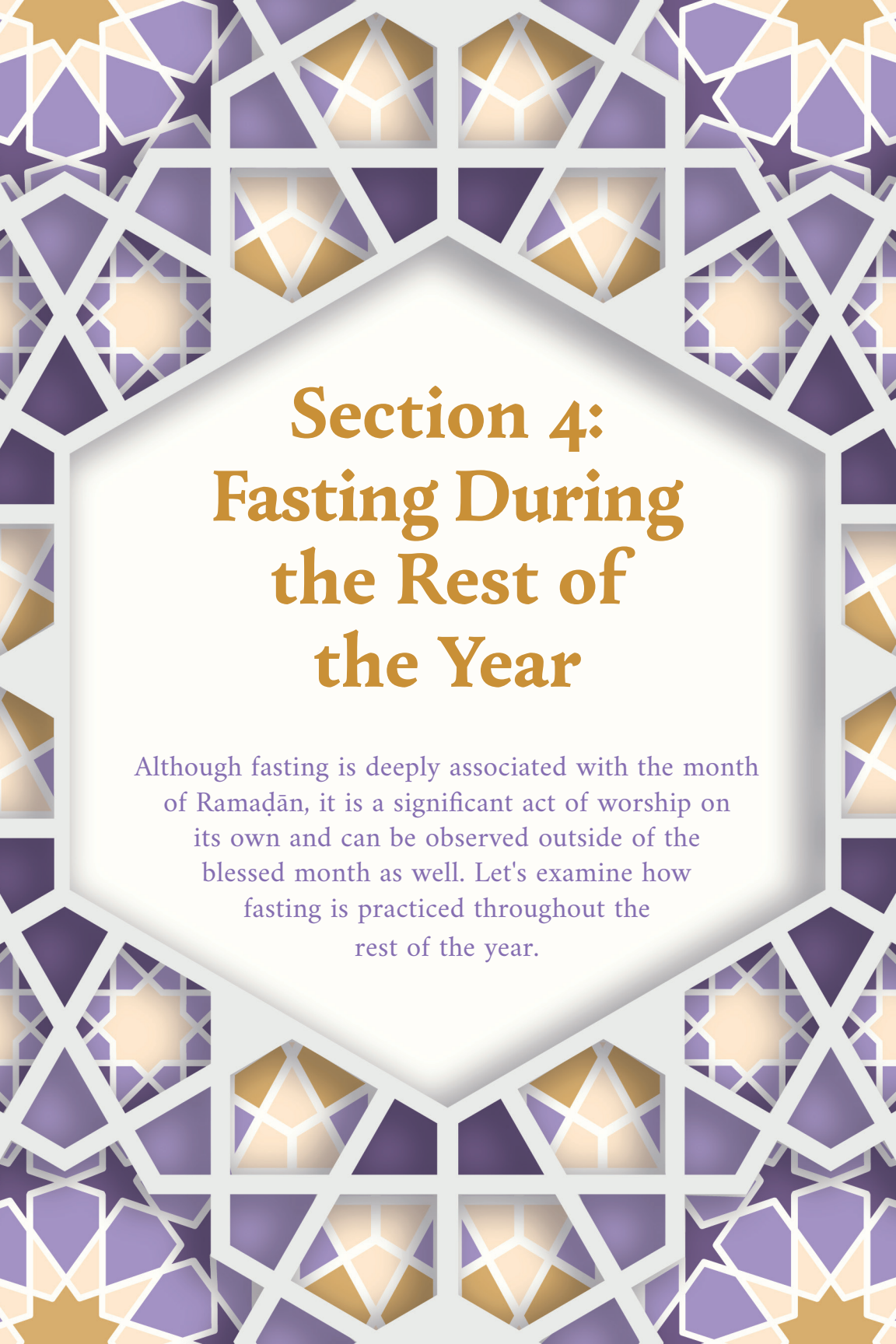
**A:** Fasting is not obligatory on a person who cannot fast because of old age. However, for whom fasting causes excessive thirst, or for whom fasting causes extreme hardship, he or she should give one *mudd* (750 grams) of staple food to a poor Shī‘ah Muslim for every fast.

**Q:** When is the time of *iftār* according to *Ithnā’ ‘Asharī* (twelvers) school of thought?

**A:** *Iftār* is after sunset, when it is time for Maghrib prayer, after the redness in the sky has passed overhead. If a person doubts whether the sun has set or not, and deems it probable that it is hidden behind mountains, buildings, or trees, he must not open his fast before the redness of the sky in the East – which appears after sunset – has passed overhead. Even if one does not have such a doubt, he must, based on obligatory precaution, wait until the aforementioned time.







## Section 4: Fasting During the Rest of the Year

Although fasting is deeply associated with the month of Ramaḍān, it is a significant act of worship on its own and can be observed outside of the blessed month as well. Let's examine how fasting is practiced throughout the rest of the year.

# Categories of Actions

In order to understand how and when to observe fasts throughout the rest of the year, it's essential to review a few terms. Actions that we undertake are categorized into different classifications:



## WĀJIB

Acts that are mandatory for us to perform, such as praying the five daily *ṣalāh* and fasting in the month of Ramaḍān.



## ḤARĀM

Acts that are prohibited.



## MUSTAḤAB

Acts that are highly recommended to perform, but not obligatory.



## MAKRŪH

Acts that are recommended to avoid, but there is no punishment for performing them.

With these classifications in mind, we can now explore which days of the year it is recommended to fast, which days it is better to avoid fasting, and which days we must abstain from fasting altogether. Overall, it is considered *mustahab* to observe fasts outside of the month of Ramaḍān, with just a few exceptions, which we will discuss later.

## Days it is *Wājib* to Fast

| SHAHR RAMAḌĀN |    |    |    |    |    |    |
|---------------|----|----|----|----|----|----|
| S             | M  | T  | W  | T  | F  | S  |
|               |    |    | 1  | 2  | 3  | 4  |
| 5             | 6  | 7  | 8  | 9  | 10 | 11 |
| 12            | 13 | 14 | 15 | 16 | 17 | 18 |
| 19            | 20 | 21 | 22 | 23 | 24 | 25 |
| 26            | 27 | 28 | 29 | 30 |    |    |

As discussed earlier, fasting in the month of Ramaḍān is *wājib*, or mandatory, and if one is unable to fast for any reason, they are required to make up the missed fasts.

In addition to these obligatory fasts, there is another instance when fasting becomes mandatory for a person, when they make a *nadhr*. A *Nadhr* is a vow or promise to undertake a specific act if and when a certain event occurs. If someone vows to fast as a *nadhr*, then fasting becomes *wājib* for them under certain conditions.



## Days it is *Ḥarām* to Fast

It is forbidden to fast with the intention (*niyyah*) of Ramaḍān before the confirmation of the moonsighting. If there is uncertainty about whether it is the last day of Shaʿbān or the first day of Ramaḍān, fasting with the intention of observing the first day of Ramaḍān is prohibited.

There are two days in the year when fasting is *ḥarām*, or forbidden: Eidul Fiṭr and Eidul Aḍḥā. Eidul Fiṭr, as discussed earlier, marks the end of the month of Ramaḍān. While there are other acts of worship to perform on this day, fasting is not allowed.

Eidul Aḍḥā falls on the 10th of Dhul Ḥijjah, marking the end of the *Ḥajj* pilgrimage. *Aḍḥā* translates to sacrifice. This day commemorates Prophet Ibrāhīm's readiness to sacrifice his son, ʿIsmāʾīl ﷺ, in obedience to Allah's command. When Ibrāhīm ﷺ prepared to sacrifice his son, Allah ﷻ intervened, replacing ʿIsmāʾīl ﷺ with a sheep, signifying the acceptance of the sacrifice.

Muslims worldwide celebrate Eidul Aḍḥā by sacrificing an animal, typically sheep or goats. This *qurbānī*, or sacrifice, is obligatory for *Ḥajj* pilgrims and recommended for others. The meat is distributed to the needy as charity. On this day, both *Ḥajj* pilgrims and others perform Eid prayers, exchange gifts and sweets, and visit family members.

# Days it is *Mustahab* to Fast

Just as there are *mustahab* ṣalāh performed aside from the *wājib* five daily prayers, there are *mustahab* fasts that can be observed throughout the year.

Fasting on any day of the year, except for the days on which fasting is prohibited or discouraged, is recommended. These include:

The **first and last Thursday** of each month.

| RABĪ AL-ĀKHİR |    |    |    |    |    |    |
|---------------|----|----|----|----|----|----|
| S             | M  | T  | W  | T  | F  | S  |
|               |    |    | 1  | 2  | 3  | 4  |
| 5             | 6  | 7  | 8  | 9  | 10 | 11 |
| 12            | 13 | 14 | 15 | 16 | 17 | 18 |
| 19            | 20 | 21 | 22 | 23 | 24 | 25 |
| 26            | 27 | 28 | 29 | 30 |    |    |

The **first Wednesday** after the 10th of the month

The **13th, 14th, and 15th** of each month

| RABĪ AL-ĀKHİR |    |    |    |    |    |    |
|---------------|----|----|----|----|----|----|
| S             | M  | T  | W  | T  | F  | S  |
|               | 1  | 2  | 3  | 4  | 5  | 6  |
| 7             | 8  | 9  | 10 | 11 | 12 | 13 |
| 14            | 15 | 16 | 17 | 18 | 19 | 20 |
| 21            | 22 | 23 | 24 | 25 | 26 | 27 |
| 28            | 29 | 30 |    |    |    |    |

## MUḤARRAM

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    | 1  | 2  | 3  | 4  |    |
| 5  | 6  | 7  | 8  | 9  | 10 | 11 |
| 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | 28 | 29 |    |    |    |

**1st, 3rd, and 7th** of Muḥarram

**17th *Rabi'ul-Awwal***  
the joyous birthday of the  
Noble Messenger ﷺ

| RABĪ AL-AWWAL |    |    |    |    |    |    |
|---------------|----|----|----|----|----|----|
| S             | M  | T  | W  | T  | F  | S  |
|               |    |    |    |    |    | 1  |
| 2             | 3  | 4  | 5  | 6  | 7  | 8  |
| 9             | 10 | 11 | 12 | 13 | 14 | 15 |
| 16            | 17 | 18 | 19 | 20 | 21 | 22 |
| 23            | 24 | 25 | 26 | 27 | 28 | 29 |

| JUMĀDĀ AL-ŪLĀ |    |    |    |    |    |    |
|---------------|----|----|----|----|----|----|
| S             | M  | T  | W  | T  | F  | S  |
|               |    |    | 1  | 2  | 3  | 4  |
| 5             | 6  | 7  | 8  | 9  | 10 | 11 |
| 12            | 13 | 14 | 15 | 16 | 17 | 18 |
| 19            | 20 | 21 | 22 | 23 | 24 | 25 |
| 26            | 27 | 28 | 29 |    |    |    |

**15th *Jumādā al-Ūlā***

→ The **entire months** of *Rajab* and *Sha'bān* ←

| RAJAB |    |    |    |    |    |    |
|-------|----|----|----|----|----|----|
| S     | M  | T  | W  | T  | F  | S  |
|       |    |    |    |    |    | 1  |
| 2     | 3  | 4  | 5  | 6  | 7  | 8  |
| 9     | 10 | 11 | 12 | 13 | 14 | 15 |
| 16    | 17 | 18 | 19 | 20 | 21 | 22 |
| 23    | 24 | 25 | 26 | 27 | 28 | 29 |

**27th *Rajab***  
the day of *Mab'ath* of the  
Noble Prophet ﷺ

| SHA'BĀN |    |    |    |    |    |    |
|---------|----|----|----|----|----|----|
| S       | M  | T  | W  | T  | F  | S  |
| 1       | 2  | 3  | 4  | 5  | 6  | 7  |
| 8       | 9  | 10 | 11 | 12 | 13 | 14 |
| 15      | 16 | 17 | 18 | 19 | 20 | 21 |
| 22      | 23 | 24 | 25 | 26 | 27 | 28 |
| 29      |    |    |    |    |    |    |

**15th *Sha'bān***  
the *wilādah*, or birthday,  
of the Imām of our time,  
Imām al-Mahdī عَجَلَالله تَعَالَى  
وَرَجَاهُ الشَّرِيف



From the **4th** to the  
**9th** of *Shawwāl*

| SHAWWĀL |    |    |    |    |    |    |
|---------|----|----|----|----|----|----|
| S       | M  | T  | W  | T  | F  | S  |
|         |    |    | 1  | 2  | 3  | 4  |
| 5       | 6  | 7  | 8  | 9  | 10 | 11 |
| 12      | 13 | 14 | 15 | 16 | 17 | 18 |
| 19      | 20 | 21 | 22 | 23 | 24 | 25 |
| 26      | 27 | 28 | 29 |    |    |    |

| DHUL QA'DAH |    |    |    |    |    |    |
|-------------|----|----|----|----|----|----|
| S           | M  | T  | W  | T  | F  | S  |
|             |    |    |    | 1  | 2  | 3  |
| 4           | 5  | 6  | 7  | 8  | 9  | 10 |
| 11          | 12 | 13 | 14 | 15 | 16 | 17 |
| 18          | 19 | 20 | 21 | 22 | 23 | 24 |
| 25          | 26 | 27 | 28 | 29 |    |    |

The **25th** and **29th** of  
*Dhul Qa'dah*

From the **1st** to the **9th**  
of *Dhul Ḥijjah*  
(until and including the  
Day of 'Arafah)

**18th Dhul Ḥijjah**  
the auspicious day of  
*Eidul Ghaḍir*

| DHUL QA'DAH |    |    |    |    |    |    |
|-------------|----|----|----|----|----|----|
| S           | M  | T  | W  | T  | F  | S  |
|             |    |    |    |    | 1  | 2  |
| 3           | 4  | 5  | 6  | 7  | 8  | 9  |
| 10          | 11 | 12 | 13 | 14 | 15 | 16 |
| 17          | 18 | 19 | 20 | 21 | 22 | 23 |
| 24          | 25 | 26 | 27 | 28 | 29 | 30 |

**24th Dhul Ḥijjah**  
*Eidul Mubāhalah*

It is also recommended to fast on the **Eid of Nawrūz**.

One of the best times to fast in the year are the months Rajab and Sha‘bān, the two months preceding the noble month of Ramaḍān. Together, these three months make up a special time of the Islamic year known as the spiritual season.

Regarding these three months, we have several ḥadīth:

**The Noble Prophet ﷺ has said:**

*“Behold! Rajab is the month of Almighty Allah, Sha‘bān is my month, and Ramaḍān is the month of my people. Behold! Whoever observes fasting on one day of this month, believing in its excellence and intending to seek the pleasure of the Lord, will bindingly win the Grand Pleasure of the Lord.”<sup>1</sup>*

**Another ḥadīth from Prophet Muḥammad ﷺ:**

*“Rajab is the holy month of God in which the rain of His mercy falls upon His servants.”<sup>2</sup>*

**Imām Mūsā al-Kāẓim ؑ has said:**

*“Rajab is a great month during which Almighty Allah doubles the rewards of good actions and erases the punishments for evil actions. If one fasts on one day in Rajab, Hellfire moves away from him a distance of one year of walking. One who fasts for three days in Rajab will bindingly win Paradise.”<sup>3</sup>*

1 Shaykh Ṣadūq, *Thawāb al-A‘mal*, P. 54

2 *Bihār al-Anwār*, Vol. 94, P. 36

3 *Man Lā Yaḥḍuruhū al-Faqīh*, P. 92

**Imām Ja'far aṣ-Ṣādiq ؑ has said:**

***“Anyone who fasts the first day of Sha'bān, it is obligated on him to go to Heaven, and anyone who fasts two days of Sha'bān, Allah will look at him every day and night in this world and he will continuously be under the observance of Allah's mercy. Whoever fasts three days, he will visit Allah in Heaven at His throne.”<sup>4</sup>***

It is important to note that the fasts outside of the month of Ramaḍān are considered *mustahab*, except when a person has a missed (*qaḍā'*) fast. If a person has any *qaḍā'* fasts, meaning they have to make up *wājib* fasts from the month of Ramaḍān, they cannot perform *mustahab* fasts until they have made up all of their *qaḍā'* fasts.

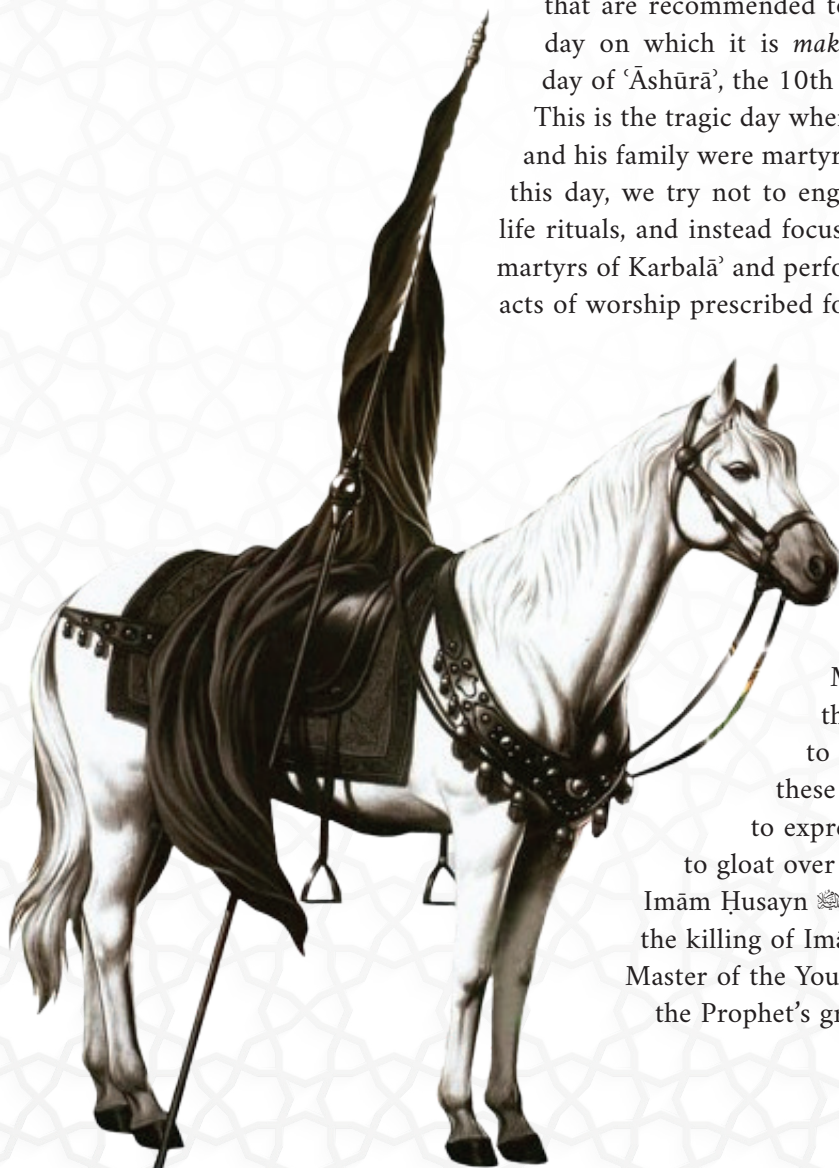
4 *Biḥār al-Anwār*, Vol. 94, P. 71



## Days it is *Makrūh* to Fast

As mentioned above, *makrūh* acts are those that are recommended to avoid. One such day on which it is *makrūh* to fast is the day of ‘Āshūrā’, the 10th day of Muḥarram. This is the tragic day when Imām Ḥusayn ؑ and his family were martyred in Karbalā’. On this day, we try not to engage in other daily life rituals, and instead focus on mourning the martyrs of Karbalā’ and performing the various acts of worship prescribed for that day.

In his book *Zād al-Ma‘ād*, ‘Allāmah Majlisī says that it is preferable not to observe fasting on the ninth and tenth of Muḥarram because the ‘Umayyads used to observe fasting on these two days in order to express delight for and to gloat over the martyrdom of Imām Ḥusayn ؑ. They considered the killing of Imām Ḥusayn ؑ, the Master of the Youth of Paradise and the Prophet’s grandson, as a good omen.



They fabricated many lies about the Prophet ﷺ, saying that he mentioned many merits of fasting on these two days. On the other hand, the Imāms ﷺ have discouraged fasting on these two days, and on the tenth of Muḥarram, the Day of ‘Āshūrā’, in particular.

**Imām Ja‘far aṣ-Ṣādiq ﷺ says:**

*“The day of ‘Āshūrā’ is the day when Ḥusayn ibn ‘Alī fell to the ground (was martyred) along with all his companions. Should fasting be observed on such a day? Never at all! I swear upon the Lord of the Sacred House (the Ka‘bah), such a day is not a day for fasting! That day [‘Āshūrā’] is only reserved for mourning and sorrow that has been inflicted on the inhabitants of the skies and the earth altogether.”<sup>5</sup>*

From this, we can see that fasting on this day is disliked and should be avoided. On this day, it is recommended to not eat or drink anything, not with the intention of fast, but out of great sorrow for Imām Ḥusayn ﷺ. Usually, people eat a simple meal in the afternoon as their first meal of the day. With so many other days of the year, it is okay to not fast on this day, if it means focusing our energy to mourn for Imām Ḥusayn ﷺ.

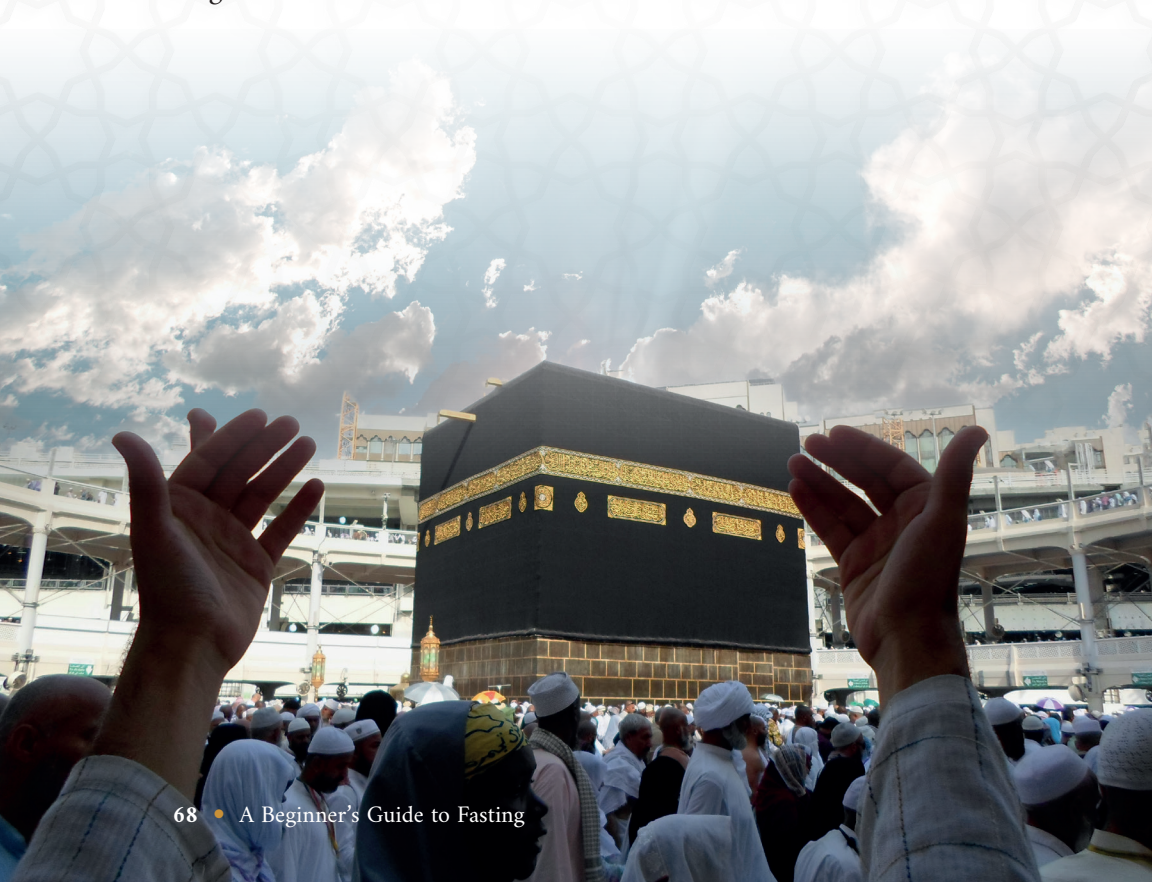
5 Al-Kāfi, Vol. 4, P. 147, Ḥadīth 7



# Beyond Fasting

At this point, we have discussed the fundamentals of fasting, its many benefits, and the various fasting opportunities available throughout the year. Now, it is imperative to broaden our perspective beyond this singular act of worship and contemplate the larger goal: drawing closer to Allah ﷻ.

Indeed, the month of Ramaḍān is a time of abundant blessings and divine mercy, marked by fasting and a multitude of acts of worship. However, our spiritual journey and quest for nearness to Allah ﷻ should not be confined to this month alone, or even to the limited duration of the spiritual season. Instead, we should view it as a springboard for cultivating God-consciousness throughout the entirety of the year and throughout our lives.





## Additional Resources



### ***Islamic Laws of Fasting***

According to the rulings of Āyatullāh Sayyid ‘Alī Sīstānī from I.M.A.M.



### ***Islamic Rulings:***

#### ***Medical Issues - Rules Regarding Fasting***

According to Āyatullāh Sayyid Ali Hosseini Khamenei



### ***Fasting in Ramadhan: A Simple Guide To Ritual, Social & Spiritual Dimensions***

By Sayyid Muhammad Rizvi



### ***The Beginning of Servitude: Contemplation on the Spiritual and Epistemic Aspects of Fasting***

By Mohammad Ali Shomali



# Glossary

|                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>’Āmul Ḥuzn</b>    | The year of sorrow when the Noble Prophet (ﷺ) lost Ḥaḍrat Abū Ṭālib and Lady Khadijah.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Adḥā</b>          | Sacrifice                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Ahlul Bayt</b>    | The ‘People of the Household’ - who have been appointed directly by Allah (swt) - refers to specific members of the family of Prophet Muḥammad (ﷺ), and is confined to the 14 Immaculate ones (Ma’ṣūmīn). These include Prophet Muḥammad (ﷺ); his daughter, Sayyidah Fāṭimah az-Zahrā’ (‘a); and the 12 Imāms (‘a): ‘Alī ibn Abī Ṭālib (‘a), Ḥasan ibn ‘Alī (‘a), Ḥusayn ibn ‘Alī (‘a), ‘Alī ibn Ḥusayn as-Sajjād (‘a), Muḥammad ibn ‘Alī al-Bāqir (‘a), Ja’far ibn Muḥammad aṣ-Ṣādiq (‘a), Mūsā ibn Ja’far al-Kāẓim (‘a), ‘Alī ibn Mūsā ar-Riḍā (‘a), Muḥammad ibn ‘Alī al-Jawād (‘a), ‘Alī ibn Muḥammad al-Hādī (‘a), Ḥasan ibn ‘Alī al-‘Askarī (‘a), and Muḥammad ibn Ḥasan al-Mahdī (‘aj). |
| <b>Akhlāq</b>        | Manners; morals and ethics; the aspect of religion that pertains to individual as well as social ethics, morals, and human attitudes/behaviors                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Al-Fātiḥah</b>    | The first sūrah of the Qur’ān, which is ‘The Opening Chapter.’ It must be recited in every daily prayer (ṣalāh); as well, it is commonly recited and sent as a gift of prayer for the deceased.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Alḥamdulillāh</b> | Arabic phrase which means: ‘All praise belongs to Allah.’                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Allah</b>         | The Arabic term for God, a culmination of all His sacred Names and Titles.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>A’māl</b>         | Act(ion)s; this word literally means ‘actions,’ however it is commonly used by Muslims to refer to the ritual acts of worship pertaining to certain days or events in the Muslim calendar.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Barakah</b>       | Blessings; permanent and increasing blessings of God; used to refer to both material and immaterial blessings.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |



|                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Bismillāhir Raḥmānir Raḥīm</b> | Arabic phrase which means: ‘(I begin) In the Name of Allah, the All-Kind (or All-Beneficent), the All-Merciful (or All-Compassionate)’                                                                                                                                                                                                                                                                                                                                                           |
| <b>Bulūgh</b>                     | The age of religious maturity, when a person is now responsible for one’s own deeds. Being bāligh (masculine) or bāligha (feminine) means that the person is now required to abide by the religious laws. For girls, the age is 9 years and for boys it is 15 years, based on the lunar calendar. However, there are also some signs and physical changes that may show, indicating that a person has reached that age, the specifics for it can be found in the books of Islamic Jurisprudence, |
| <b>Dunyā</b>                      | World; the Arabic word for this physical/temporal world. The opposite of this is ākhirah (hereafter).                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Du‘ā’</b>                      | Supplication; a prayer to God alone. Du‘ā’ can be used to thank God, or to request something from Him. It is regarded by Muslims as an act of worship, and is a means of seeking closeness to God.                                                                                                                                                                                                                                                                                               |
| <b>Fidyah</b>                     | Compensation; a payoff or compensation when someone has missed a fast.                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <b>Furū‘ ad-Dīn</b>               | The Branches of Religion, or core acts of worship in Islam that are obligatory                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Ghusl</b>                      | Major ablution; an Islamic ritual cleansing of the whole body, all the way from the head to the feet.                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Ḥadīth</b>                     | A tradition or narration from Prophet Muḥammad (ﷺ), Sayyidah Fāṭimah az-Zahrā’ (‘a), or the 12 Imāms (‘a) that include their sayings, actions, or advice.                                                                                                                                                                                                                                                                                                                                        |
| <b>Ḥajj</b>                       | The obligatory pilgrimage; Muslims make a pilgrimage to the city Mecca, and perform a unique set of rituals. It occurs annually during the 12th month of the Islamic calendar. Ḥajj is one of the ten Furū‘ ad-Dīn.                                                                                                                                                                                                                                                                              |
| <b>Ḥalāl</b>                      | Lawful or permissible; the word is used to categorize lawful acts, items, or behaviors                                                                                                                                                                                                                                                                                                                                                                                                           |

|                    |                                                                                                                                                                                                                                                                                                                                                           |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Ḥarām</b>       | Forbidden and/or sinful; refers to ‘any action or item which is forbidden and deemed impermissible by Allah.’ If a person performs something which is ḥarām, they have committed a sin and will be punished for that unless one seeks repentance for it in the proper way.                                                                                |
| <b>Ḥayḍ</b>        | Menstruation; bleeding that women experience every month.                                                                                                                                                                                                                                                                                                 |
| <b>Hijrah</b>      | Migration from one place to another; In Islam, hijrah refers to the journey/migration undertaken by Prophet Muḥammad (ﷺ) and his followers from Mecca to Medina in order to safeguard their lives, and ensure their safety from pagan persecution in the year 622 AD. The year of this migration marks the starting point for the Islamic lunar calendar. |
| <b>‘Ībādah</b>     | Literally means servitude or submission; most commonly translated as worship. It refers to acts of worship such as prayers (ṣalāh), supplications (du‘ās), fasting (ṣawm), etc. However, any permissible action can become ‘ibādah when performed with the intention of pleasing Allah.                                                                   |
| <b>Ibn</b>         | Son of.                                                                                                                                                                                                                                                                                                                                                   |
| <b>Iftār</b>       | The breaking open of a fast; the evening meal that Muslims eat to end their fast at sunset/Maghrib time,                                                                                                                                                                                                                                                  |
| <b>Iḥtiyāt</b>     | Precaution; it can be either obligatory (iḥtiyāt wājib) or recommended (iḥtiyāt mustaḥab). In Islamic law, jurists may require or recommend acts of precaution in certain areas                                                                                                                                                                           |
| <b>Ikhlāṣ</b>      | Sincerity,                                                                                                                                                                                                                                                                                                                                                |
| <b>Imām(s)</b>     | The 12 Divinely-appointed leaders chosen by Allah (swt); can also refer to a community religious spiritual guide, or the leader of the prayers.                                                                                                                                                                                                           |
| <b>Imsāk</b>       | A precaution to stop eating and drinking approximately ten minutes prior to the time of Fajr.                                                                                                                                                                                                                                                             |
| <b>Inshā’Allāh</b> | Arabic phrase which means: ‘God-willing,’ or ‘if God wishes.’                                                                                                                                                                                                                                                                                             |
| <b>Isrāf</b>       | Excessiveness, immoderation, or extravagance.                                                                                                                                                                                                                                                                                                             |

|                         |                                                                                                                                                                                                                                                 |
|-------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Istiḥāḍah</b>        | Irregular bleeding seen in women which is not menstrual bleeding, post natal, or a wound.                                                                                                                                                       |
| <b>Ithnā' 'asharī</b>   | Twelvers; used to refer to Muslims who believe in all 12 Imāms ('aj).                                                                                                                                                                           |
| <b>I'tikāf</b>          | Abstaining from leaving a place and interacting with others for a certain period of time.                                                                                                                                                       |
| <b>Jamā'ah</b>          | Congregation; congregational or group prayers.                                                                                                                                                                                                  |
| <b>Janābah</b>          | A state of ritual impurity that requires ghusl in order to become spiritually cleansed. One enters a state of janābah when they have a discharge of semen, or engaged in sexual intercourse.                                                    |
| <b>Kaffārah</b>         | A type of penalty or fine that must be paid for a certain ḥarām action performed, or dismissal of an obligatory action (such as intentionally missing or breaking a fast for no valid reason). They are usually financial or spiritual actions. |
| <b>Kaffārah ta'khīr</b> | 750 grams of staple food given poor people for each qaḍā' fast that was not made up till the next month of Ramaḍān.                                                                                                                             |
| <b>Kaffārah 'amd</b>    | Feeding 60 poor people or fasting 60 days for each fast that was broken or void. It is a great sin to break one's fast for no valid reason.                                                                                                     |
| <b>Māfi al-dhimmah</b>  | Intention to fulfil whatever one's obligation happens to be with regard to a particular act.                                                                                                                                                    |
| <b>Māidah</b>           | A table spread with food.                                                                                                                                                                                                                       |
| <b>Makrūh</b>           | Unpleasant; an act which is not forbidden/harām, but is strongly discouraged and recommended to avoid.                                                                                                                                          |
| <b>Marāji'</b>          | Highest scholar whom people can follow in religious rulings.                                                                                                                                                                                    |
| <b>Marḥūm</b>           | Someone who has passed away, deceased; plural form is Marḥūmīn.                                                                                                                                                                                 |
| <b>Ma'sūm</b>           | A person who is inerrant (free from all sins, flaws, and impurities) through the Divine protection and knowledge of Allah (swt), one who is immaculate; plural form is Ma'sūmīn.                                                                |
| <b>Mudd</b>             | 750 grams.                                                                                                                                                                                                                                      |



|                         |                                                                                                                                                                                                                                                                              |
|-------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Mustaḥab</b>         | Refers to a favored action that is highly recommended, but not obligatory (wājib).                                                                                                                                                                                           |
| <b>Nadhr</b>            | A vow or promise to do a certain act if and when some specific event occurs.                                                                                                                                                                                                 |
| <b>Nifās</b>            | Lochia or postnatal/postpartum bleeding; bleeding that women experience after childbirth. It lasts a maximum of ten days.                                                                                                                                                    |
| <b>Niyyah</b>           | Intention; the sincere intention that an act is committed for the sake of God, and for the sake of coming closer to God spiritually.                                                                                                                                         |
| <b>Qaḍā'</b>            | Missed or lapsed; sometimes refers to the make up fast that was missed and must be done later.                                                                                                                                                                               |
| <b>Qarḍ</b>             | Loan                                                                                                                                                                                                                                                                         |
| <b>Qaṣr</b>             | An amended act of worship performed by a traveler.                                                                                                                                                                                                                           |
| <b>Qur'ān</b>           | The book of Muslims which was revealed by Allah (swt) to His final Messenger, Prophet Muḥammad (ṣ) for the guidance of humanity.                                                                                                                                             |
| <b>Ṣabr</b>             | Patience, endurance, or perseverance, coming from the Arabic root s-b-r which means 'to restrain.' Ṣabr reminds us to stay spiritually steadfast and to continue committing good deeds and adhering to religion, especially in the face of unexpected or challenging events. |
| <b>Ṣalāh</b>            | Ritual prayer; the most important worship of Muslims, and the mandatory daily prayers. It is one of the ten Furū' ad-Dīn.                                                                                                                                                    |
| <b>Salāmun 'alaykum</b> | Arabic phrase which means: 'Peace be upon you.'                                                                                                                                                                                                                              |
| <b>Ṣawm</b>             | Fasting; literally means to abstain or restrain from something. It is one of the ten Furū' ad-Dīn.                                                                                                                                                                           |
| <b>Shahādah</b>         | Martyrdom; commemoration of a martyrdom anniversary.                                                                                                                                                                                                                         |
| <b>Subḥanallāh</b>      | Arabic phrase which means: 'All glory belongs to Allah.'                                                                                                                                                                                                                     |
| <b>Suḥūr</b>            | The pre-dawn meal eaten by Muslims before beginning their fast                                                                                                                                                                                                               |

|                     |                                                                                                                                                                                                                                                                                                            |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Taqwā</b>        | Literally, ‘a shield’; most often translated as God consciousness or piety. Taqwā is a spiritual and mental state in which one is constantly aware of God’s presence and their responsibilities towards God. Practicing taqwā can shield a person from sin and is a key tool for Muslims in their faith.   |
| <b>Tawfiq</b>       | Divine blessings from Allah (swt) that give a person the opportunity and ability to thrive toward success.                                                                                                                                                                                                 |
| <b>Tayammum</b>     | Dry ablution using clean sand, dirt, stone, or mud. It should be done in place of wuḍū’ or ghusl if someone has a valid reason for not being able to perform wuḍū’ or ghusl (for example, if water is not available, or if using water is harmful for a person to use, or there is not enough time, etc.). |
| <b>Thawāb</b>       | Reward                                                                                                                                                                                                                                                                                                     |
| <b>‘Ulamā’</b>      | Scholars (refers to those possessing knowledge, or scholars of religion).                                                                                                                                                                                                                                  |
| <b>Wājib</b>        | Refers to an action that is obligatory.                                                                                                                                                                                                                                                                    |
| <b>Wilādah</b>      | Birth; celebrating a birth anniversary.                                                                                                                                                                                                                                                                    |
| <b>Zakāh</b>        | Charity; a charitable tax on certain types of savings.                                                                                                                                                                                                                                                     |
| <b>Zakātul Fiṭr</b> | An Islamic tax which must be given by the head of a household for every dependent in one's family upon the conclusion of the month of fasting. It is the equivalent of 3 kilos of food that must be given to a poor person.                                                                                |





**Imām aṣ-Ṣādiq ؑ is quoted to have  
said in Mizan al-Ḥikmah, Ḥadīth #1198:**  
*“Verily Allah, Blessed and most High, says,  
‘The fast is solely for Me and I am its reward.’”*

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ISBN 9781683123675



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